# THREE GODLY AND LEARNED TREATISES.

Intituled,

I. *A Remedy againſt Covetouſneſſe.*

II. *An elegant and lively Deſcription of Spirituall Death and Life.*

III. *The Doctrine of Selfe-deniall.*

DELIVERED

In ſundry *Sermons*, by that late famous Preacher, and worthy inſtrument of Gods glory, *I. P.* Doctor of Divinitie.

And now firſt publiſhed, for the publike good of Chriſtians.

PROSPER. De Vita Contemplativa. Lib. 2. cap. 17.

*Caterum quid ijs prodeſt, quod facultates ſuas abijciunt, qui voluntates proprias non relinquunt? Cum ſit longè præſtantius, voluntatibus propriis abrenunciare, quàm rebus.*

LONDON.

Printed by *B. A.* and *T. F.* for *Michaell Sparke*, and are to be ſold at the blue Bible in *Greene-Arbor*. 1632.

A

# REMEDY

AGAINST

COVETOVSNES.

DELIVERED

In two Sermons at *Lincolnes-Inne* the 4.th of May, M.DC XXIII. vpon *Coloſ.* 3. 25.

BY

*J. P.* then Bachellor of *Divinitie*, and *Chaplaine* in Ordinarie to the Prince his Highneſſe.

LVKE, 12. 15.

*Take heed and beware of Covetouſneſſe.*

LONDON.
Printed by *B. A.* and *T. F* for *Michaell Sparke*, at the blue Bible in *Greene Arbor*.
1632.

## Collos. 3. 5.

### *And Covetouſneſſe which is Idolatrie.*

Covetouſneſſe which is Idolatry, that muſt be mortified as well as the other earthly members. Now this Covetouſnes is nothing elſe, *but an inordinate and ſinfull deſire eyther of getting or keeping Wealth or Money.* The inordinate luſting after Honours, that is called Ambition; too much affecting of Beauty, is called Luſtfulneſſe; and Luſt is an inordinate affection, which when it propoundeth Riches for its object, is called Covetouſnes, *which is Idolatry.* Now Idolatry conſiſteth in one of theſe three things: Firſt, in worſhipping the true God in a wrong manner, apprehending him as a Creature, giving that to him that agreeth not with him. Secondly, when as wee make the creature a God; that is, by

conceiving it under the notion of a God: ſo did they who worſhipped *Ioue*, *Mars*, and thoſe Heathens that worſhip the Creatures as Gods. Thirdly, when as wee attribute that unto it, which belongeth unto GOD: as to truſt in it, to delight in it, to put all our truſt and confidence in it: When as wee thinke, that it can performe that vnto vs which God onely can. Now that Couetouſneſſe is Idolatry, is meant when as wee thinke that Riches can doe that which God onely can doe; as that they can doe us good or evill. 41. *Eſay*, 23. *If they are Gods, ſaith God, let them doe good or evill.* God onely doth good and evill, therefore hee is diſtinguiſhed from Idols becauſe they cannot doe it. Affections follow opinions, and practiſe follow affections. *Heb.* 11. 6. *Hee that will come to God muſt beleeve in him*; None will worſhip God, unleſſe they beleeve that God can comfort them and releeve them in all their diſtreſſes: So when men have an opinion that riches and wealth, will yeeld them comfort, bee a ſtrong tower of defence to free them from inconveniences, this makes them to truſt in them, and this thought is Idolatry. There are two Points of Doctrine that ariſe from theſe wordes: The firſt, is this.

*Doct.* 1. *That to ſeeke helpe and comfort from any Creature, or from Riches, and not from GOD alone, is vaine and ſinfull.*

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*morrow should bee as yesterday and much more abundant*; but, *no sooner did God hide his face from him, but he was troubled*, Psal. 30.7. To shew, that it was not his riches and outward prosperity that made him happy, but GOD onely: So *Daniel*, 5.23. *Belshazzer* when as he thought himselfe happy, being environed with his Wives, Princes and Servants; when *as hee praised the Gods of silver and the Gods of Gold*, abounded with all outward prosperity and reposed his happines in it, is counted but a foole by *Daniell* for it; *Because hee glorified not GOD, in whose hands his breath and all his ways were*; and therefore hee was destroyed.

These things of themselves will not continue with us, nor yet make us happy. We take not a step to prosperity or adversity, but Gods hand doth leade it. My brethren that heare mee this day, that have heretofore thought, that if yee had such an estate, such learning, such ornaments, and such friends, that then ye were happy; to perswade you that it is not so, it would change your hopes and feares, your griefes and joyes, and make you labour to be rich in Faith and in good workes. It will be very heard to perswade you to this, yet wee will doe what we can to perswade you, and adde certaine reasons which may perswade you to beleve it to bee so, if God shall adde a blessing to them and ioyne the operation of his Spirit with them to perswade you.

*Reaſon* 1. Firſt, this muſt needs bee ſo, in regard of Gods All-ſufficiency ; hee alone is able to comfort without the Creatures helpe : elſe there were an inſufficiency and narrowneſſe in him, and ſo then hee ſhould not bee God. If hee could not fill our deſires every way, hee were not All ſufficient . Even as the Sunne ſhould bee defective, if it needed the helpe of Torches to give light. God is bleſſed not onely in himſelfe, but makes us alſo bleſſed ; it is the ground of all other Commandements ; *Thou ſhalt love and worſhip the Lord thy God, and him onely ſhalt thou ſeare*: Wee *muſt love him with all our hearts, with all our Soules*; let not the creature have one jot of them, becauſe all comfort is from God, *Gen.* 17. 1. *I am God all-ſufficient, walke before me, and be perfect*: that is, love me altogether, ſet your affections on none but me, yee need not goe unto the creature, all is in me. If the Creature could doe any thing for to make us happy and not God, then we might ſtep out to it : but the creature can adde nothing to it, God onely is all-ſufficient to make you perfect every way : though that the Creature be uſed by God as an inſtrument, yet it is onely God that makes you happy and gives you comfort, and not the creature.

2 Secondly, It muſt needs be ſo becauſe of the vanity and emptineſſe of the creature : It can doe nothing but as it is commanded by God ; he is the *Lord of Hoſtes*, who commandeth

deth all the creatures, as the Generall doth his Army. A man having the creatures to helpe him it is by vertue of Gods command. It is the vanity of the creature that it can doe nothing of it ſelfe, except there bee an influence from God. Looke not then to the Creature it ſelfe, but to the influence, action and application that it hath from Gods ſecret concurrance with it. What it is to have this ſecret concurrance and influence from God unto the creature, you may ſee it expreſſed by this ſimilitude: Take the hand, it moves becauſe there is an inperceptible influence from the will that ſtirres it: So the creature moving and giving comfort to us, it is Gods will it ſhould doe it, and ſo it is applyed to this or that action. The Artificer uſing a hatchet to make a ſtoole or the like, there is an influence from his Art that guides his hand and it: ſo the Creatures working is by a ſecret concourſe from God, doing thus and thus. And to know that it is from God, yee find a mutability in the creature, it workes not alwayes one way: Phyſicke and all other things are inconſtant: ſomtimes it helpes, ſometimes not, yea many times when as yee have all the meanes yet they faile; to ſhew that there is an influence from God, and that the creatures are vaniſhing, periſhing and unconſtant.

Thirdly, It muſt be ſo, becauſe it is ſinfull to looke comfort from any thing but from God: 3.

God: becauſe by this wee attribute that to the Creature, which onely belongs to God; which is Idolatry. The creature ſteales away the heart in an imporceptible manner, as *Abſolom ſtole away the peoples heart from David*; or as the Adulterer ſteales away the love of the wife from her husband. This makes you ſerve the Creatures: this makes you ſettle your affections on the Creatures: if they faile, yee ſorrow; if they come, yee joy: and yee doe this with all joy, with all delight and pleaſure, and deſire; This is a great ſinne, nay it is the greateſt ſinne: as Adultery is the greateſt ſinne, becauſe it ſevers and diſſolves the marriage; ſo is this the greater, becauſe it ſevers us from GOD, and makes us cleave to the Creature.

*Vſe.* 1. The maine Conſectarie and vſe from this, is; To keepe you from haſting after worldly things: men are never weary of ſeeking them, but ſpend their whole time in getting of them; and this is the reaſon, why the things that belong to ſalvation are ſo much neglected: men ſpend ſo much time in a thouſand other things and trifles, that they have no time at all to ſerve God in: they are buſie about riches, honours, credit, or the things whereon their pleaſures doe pitch: but if this be digeſted, it will teach you to ſeeke all from GOD, who diſpoſeth all things, and to whom the iſſues of life and death, of good or evill doe belong. Conſider with

with your ſelves and you ſhall finde; that the reaſon wherefore yee ſeeke for outward content or comfort, is becauſe you thinke it will doe you good if you have it, or hurt if you have it not. But herein you erre, giving that to the Creature which onely belongs to God. *Eſay*, 41.23. *If the Idols bee God, ſaith the Lord, let them doe good or evill*; The ſcope of this place, is to cut off the whooriſh and adulteriſh affection of thoſe, who have an eager and unweaned deſire after earthly things, by ſhewing, that they can doe us neyther good nor hurt. Therefore God puniſhed DAVID exceedingly *for numbring the people*; becauſe hee thought that they could ſtrengthen him againſt his enemies without Gods helpe. Therefore, *Ieremy*, 3.23.24. *Thus ſaith the Lord, let not the wiſe man glory in his wiſedome, neither let the mighty man glory in his might, neither let the rich man glory in his riches; But let him that glorieth, glory in this; that hee underſtandeth and knoweth that I am the Lord, which execute loving kindneſſe, Iudgement and Righteouſneſſe in the earth.* As if hee ſhould have ſaid: If theſe things could doe you good or hurt, there were ſome reaſon that you might ſeeke them: but there is nothing in them that you ſhould deſire them; *For it is I onely that execute Mercy and Iudgement*, all good and evill is from mee. Therefore *Pſalme*, 62. wee have this caveat giuen us. *If riches increaſe ſet not your hearts upon*

*them*, magnifie not your selves in them or for them, for all good and comfort is onely from God; else you might set your hearts on them; but now all power and kindnesse is from him, therefore your wealth can never doe it.

*Object.* But it may bee objected: That God doth comfort us and make us happie in this life by meanes, and riches are the meanes; Wherefore then may wee not seeke to them to get this comfort?

*Answ.* To this I answere; That *God doth reward every man according to his workes*, not according to his wealth. Yea hee can comfort us without these; *For hee is the God of all Consolation*: 2 *Cor.* 1. 3. and that both *Inclusive* and *Exclusive*; all comfort is in him, and from him, none without him. If wee thinke to have it from Honours, Wealth or Friends, we deceive our selves, for they are vaine and profit not. 1 *Sam.* 2. 42. 12. 1. *Turne yee not aside, for then shall yee goe after vaine things which cannot profit nor deliver, for they are vaine*. All these thinges without GOD, will profit you nothing.

*Object.* But will not Health, wealth and friends profit us?

*Answ.* No, not all, they are vanity, they are empty in themselves, they cannot doe it: they are in themselves but vanity: having the Creature yee have but the huske without the graine, the shell without the kernell. The creature is but empty

empty of its ſelfe; except God put into it a fitneſſe to comfort you, all is vanity and nothing worth, and this vanity is nothing but emptineſſe. And this ſerves to correct the thoughts of men, who thinke that if they had ſuch an eſtate, all their debts payd, if they had ſuch and ſuch friends, then all would bee well with them: and who is it that thinkes not thus? But let thoſe that entertaine ſuch thoughts, conſider the vanity of the Creature: all our ſinnes proceed from the over-valuing of the Creature; for Sinne is nothing but an averſion of the Soule from the immutable God to the creature. Labour then to conceive of the creature aright, to ſee that it is vaine: this will keepe you right, and hinder you from going from God and cleaving to the Creature.

To preſſe this further, conſider theſe foure things firſt.

Firſt, if yee goe another way to worke, believe all yee ſee and ſeeke comfort in the Creature; conſider yee ſhall looſe your labour. It is not in the power of the Creature to yeeld yee any comfort; if yee buſie your ſelves in ſeeking any comfort from it, yee walke in a vaine ſhadow: *Pſal. 39. 6. Surely every man walketh in a vaine ſhadow, ſurely they are all diſquieted in vaine: Hee heapeth vp riches and knoweth not who ſhall gather them*: If we looke comfort from Riches, wee looke it but from a ſhadow, all our labour is in vaine. There 1.

is a *ſhadow of the Almightie* in which ſome men walke, where they ſhall bee ſure to finde this comfort: Others there are that walke in the ſhadow of the Creature, in the vanity of their minds, ſeeking comfort from it; thoſe who thus walke ſhall bee deceiued. A ſhadow though it ſeeme to bee ſomething, yet it is no thing; it may ſeeme to have the lineaments of a man or ſome other body, yet it is nothing: So theſe outward things may ſeeme to have ſomething in them, but yet indeed they have nothing; thoſe who ſeeke for comfort in them commit two evils. *Ierem.* 2. 13. *They forſake God the fountaine of liuing waters, and digge vnto themſelues pits which will hold no water.* God having all comforts in him, comforts never failing; becauſe there is a ſpring of comfort in him, yet wee forſake him, and dig to our ſelves pits, which if they have any water it is but borrowed, and not continuing, and that water which they have is none of the beſt, it is muddy and will not alwayes continue: wherefore pitch your affections on the true ſubſtantiall good, not on vanities: If wee ſee a man come to an Orchard full of goodly fruits and hee ſhould catch onely at the ſhadow of them, netling his hands and ſpending his labour in vaine, wee would account him eyther a foole, or a mad-man; yet wee in the cleere ſunne-ſhine of the Goſpell, (ſuch is our madneſſe) doe catch and ſeeke after ſhadowes with trou-

trouble of minde and ſorrow of heart, neglecting the ſubſtance.

Secondly, Conſider that you ſeeke your happineſſe, the wrong way, in that you ſeeke it in worldly things, they are not able to helpe or make you happy; becauſe they reach not to the inward man: The body is but the ſheath and caſe, our happineſſe lies not in it: ſo in the Creatures, their happineſſe conſiſteth not in themſelves, but in ſomething elſe: It lyes in obſerving the rule that God hath appointed to them: the fire, obſerving the rule that God hath given it is ſure; ſo is it of water, ſo of all Creatures animate and inanimate, theyr happineſſe conſiſts in obſerving the rule that God hath preſcribed to them. The Law of God is the rule that we muſt walke by, following it as a rule we are happy: he that keepeth the Commandements ſhall liue in them: he that departeth from them is dead. Every motion of the Fiſh out of the water is to death, but every motion of it in the water is to life: So let a mans motions be towards God, then they are motions to life, but let him move after outward things, and it is a motion unto death and miſery; therefore, if yee ſeeke this comfort from outward things yee goe the wrong way to get it. 2.

Thirdly, Conſider that you make a wrong choyce, yee ſeeke not that which will doe it. If you ſeeke for this comfort from God, all is 3.

in one place, but if yee ſeeke for it in the creatures, yee muſt have a multitude of them to comfort you; yee muſt have health, wealth, honours, friends, and many other things; but one thing will doe it if yee goe the right way: yee ſhall finde it onely in God. *Martha, ſhee was troubled about many things, when as one thing onely was neceſſary.* If yee ſeeke comfort in earthly things, yee muſt have a thouſand things to helpe it, but godlineſſe which hath the promiſe of this life and of the life to come doth yeild this comfort of its ſelfe, if that yee ſeeke it in it. It is a great advantage for us to have all comforts in one thing: Godlineſſe onely hath all theſe comforts, therefore ſeeke them in it.

4. Fourthly, Conſider, that that comfort and happineſſe which you have from the Creature, is but a dependent felicity, and it is ſo much the worſe; becauſe it depends on the Creature, which is mutable and incertaine: how much better is it to depend on God, in *whom is no ſhadow of variety or change*. Every Creature is weaker by how much it hath more dependancy on another Creature: and ſo are yee weaker by how much more yee depend on outward things. If yee depend on friends, they may change their affections, and become your enemies, death may take them away, and then your happineſſe is gone: If yee depend on riches. *Prov.* 23. 5. *Wilt thou*

*ſet*

*ſet thine eye on that which is not? For riches certainely make themſelves wings, and flye away like an Eagle towards Heaven, and then your happineſſe is gone:* But if yee ſeeke and place your happineſſe in God, in whom is no change nor alteration, then it is perpetuall. A dependancy on things that are mutable will yeild no comfort, becauſe God will have all to depend on himſelfe: therefore, 1. *Cor.* 1. 30. *Chriſt of God is made unto vs, Wiſedome, and Righteouſneſſe, and Sanctification, and Redemption. That no fleſh might reioyce in its ſelfe, but that hee that gloryeth, might glory in the Lord.* For this end, God convayed Chriſt unto us; that he might make us beleeve, that we fare not the better for any Creature, that ſo we might rejoyce onely in the Lord: therefore hee hath made Chriſt redemption from all evill, that hee might furniſh us with all good: Chriſt hath redeemed us from Hell and miſery, from want of good things: ſeeke not then a dependancy on the creature, thinke not that it will better you, and this will make you to depend on Chriſt. Therefore for thoſe regards correct your opinion of worldly and outward things, and judge of them with righteous Iudgment: depend onely on God if you will have him to be your portion, as he was the *Levites*: Refuſe him not as the Iſraelites did, depend on him in good earneſt. A little you ſay, with Gods bleſſing will doe much? Labour not there-

therefore, neither toyle yee to leave great portions to your children (the common pretence that men have for their Covetousnesse) though you leave them never so much, if Gods blessing be not on it, it is nothing, it can yeild them no comfort; yea many times it is an occasion of their hurt. If then Gods blessing bee all in all, if that onely can administer comfort and make us happy, I would aske you this question? What if yee did leave your Children onely Gods blessing, would it not be sufficient though you left them little or nothing else? Yea thinke not so: and yet whatsoever yee can leave them without Gods blessing, is nothing worth. Preachers labor much in this, to draw you from wordly things and all to little purpose: It must be Gods teaching that perswades within, that must effect it: yee must therefore take paines with your hearts, the generality of the disease shewes that it is hard to be cured; Labour therefore to finde out the deceipts which do hinder your practice of these things: which are these.

*Deceipt. 1.* One Deceipt that deceive men is, that they are ready to say, that these things are the blessings of God. Why then should not we rejoyce in them? As for Afflictions they are crosses, and therefore we grieve for them: if these then did not adde to our blessednesse, why count we them blessings and account Poverty as a crosse.

To

To this I anſwer, that if yee take them as bleſſings, yee may rejoyce in them, as the inſtruments by which GOD doth you good. Bleſſings are relative words, they have reference unto GOD: if yee conſider them without reference unto him, they ceaſe to be bleſſings: therefore if yee conſider them meerely as bleſſings, yee may rejoyce in them. Now yee receive them as bleſſings.

1. Firſt, if yee depend on God for the diſpoſing, continuing, and want of them, if yee thinke yee ſhall enjoy them no longer then God will. If yee thinke this with your ſelves, we have Wives, Children, Friends, and Riches, 'tis true we haue them, but yet they ſhall not continue with us an houre or minute longer then God will: If yee thinke ſo in good earneſt, then yee rejoyce in them as bleſſings. A man that is relieved when he is in danger, lookes more to the will of him that helps him, than to the hand of him that helpes him: we looke more to the good will of our friends, then to their guifts: ſo we ſhould looke more to Gods will and pleaſure, then to the benefits which he beſtowes on us. The conſideration of theſe things as bleſſings, muſt raiſe up your thoughts to heavenly things, to conſider that whatſoever is done in Earth, is firſt acted in Heaven; the Sunne is firſt Eclipſed there, and then here: ſo your eſtates are firſt eclipſed there, before that they are here. Looke there-

fore on God, and theſe as meerely depending on Gods will, and then you enjoy them meerely as bleſſings.

2. Secondly, yee looke on them as bleſſings, if yee looke on them ſo, as to know, that yee may have them in aboundance without any comfort. Inſtruments have nothing of themſelves; whatſoever they have is put into them.

A man may have wealth, friends, and all other outward things, his Mountaine may ſeeme to be ſtrong, yet without Gods bleſſing on them, he may want comfort in them. When as yee thinke thus, that yee may have theſe things without comfort, it is a ſigne that your eye is on God, that yee looke on them onely as the Nehiculaes or Conduit Pipes, to convay comfort. The ayre yeilds light as an Inſtrument, though it hath no light of its owne: the water may heat, but not of its ſelfe, but by that heate which is infuſed into it by the fire: So if a man drinke a Potion in Beere, the Beere of its ſelfe doth not worke, but the Potion worketh by the Beere: So it is with all outward bleſſings, they of themſelves can yeild you no comfort at all, but if they yeild you any, it is by reaſon of that comfort which God puts into them.

3. Thirdly, yee doe then injoy them as bleſſings, if you thinke that you may have comfort without them: the ebbing and flowing of

of outward things doth not augment your comfort or diminiſh it : Thoſe that have not any outward bleſſings, *may have more gladneſſe and comfort in their hearts, then thoſe whoſe corne and wine are increaſed. Pſalm.* 4. 7. Thoſe who have but a ſmall Cottage and a bed in it, are many times more happie, more healthy, and ſleepe more quietly, then thoſe rich men, *whoſe wealth will not ſuffer them to ſleepe : Eccleſ.* 5.12. Many there are, that ſeeme to want outward things and comforts, yet are full of inward comforts and delights : Many there are, who like *Paul* and the Apoſtles, *Seeme to have nothing, and yet poſſeſſe all things* : As *it is all one with GOD to helpe with few as with many* ; So hee can comfort with few friends and externall bleſſings, as well as with many : Yea hee *can make a little that the righteous have, more comfortable then all the revenues of the vngodly*, be they never ſo great. That which hath been ſayd of Bleſſings, the like alſo may bee ſayd of Croſſes ; yee may grieve for them if yee take them as croſſes : but withall take heed, that you account not thoſe things croſſes which indeed are no croſſes. Want was no croſſe to *Paul*, nor yet Impriſonment : for in *the one hee abounded*, in the other *hee ſung* : It is advantage unto us many times to have outward bleſſings taken from us. It is advantage to us to have bloud taken away in a Pluriſie : it is good ſometimes to lop Trees, that ſo they

may bring forth more fruit; ſo it is good many times for us to have croſſes for to humble us, and to bring us nearer to God: yet yee may ſorrow for the loſſe of theſe things, and take it as a Croſſe, if yee can ſay this from your hearts, that yee are not afflicted, becauſe yee are made poore, becauſe your wealth is taken from you but becauſe it is Gods pleaſure to take it from you, eyther for the abuſe of it, or elſe to puniſh you for ſome other ſinne. So if that yee are caſt into ſome ſickneſſe, yee may not grieve for it is as a croſſe meerely, as it is a ſickneſſe but as you conceive the hand of GOD in it, laying it on you as a puniſhment for your ſinne.

*Deceipt.* 2. The ſecond Let and Deceipt is, the preſent ſence and feeling that we have of the comfort that comes from aboundance.

Men are ready to ſay, that they feele comfort from aboundance of outward things; therefore whatſoever you ſay to the contrary, is but ſpeculations and fancies. Men are guided by ſence, which cannot be deceived, we find and feele comfort in thoſe things by experience, we ſee a reality in theſe things; and therefore whatſoever you ſay to the contrary, is but vaine, and to no purpoſe.

*Anſw.* To this I anſwer, you muſt not judge of things according to ſence, for ſence was never made a Iudge by God, to judge of theſe things, but judge of them according to Faith and rectified

fied reaſon, which judgeth of things that are to come, that are paſt and preſent all together, and ſo can beſt judge of thoſe things as they are.

Now for to helpe your judgments in theſe things.

First, conſider what the Scripture doth ſay of them: what it doth ſay of pleaſures, friends, and riches: the Scripture preſents things as they are, and that tels you that they are but Vanity of Vanities, and that all is Vanity. 1.

Secondly, conſider the Iudgements of others, concerning them who have beene on the ſtage of Afflictions, and have abounded with good workes whilſt they lived, but are now gone. 2.

Thirdly, conſider what yee will judge of them at the day of death, then men are awaked, ſee theſe things as they are indeed, and then they befoole themſelves that they have ſpent ſo much time in ſeeking after thoſe things which will not profit them, and ſpent ſo little time in ſeeking after Salvation. 3.

Fourthly, Iudge not of them as you finde them for the preſent, but likewiſe as you ſhall find them for the time to come, judge of all together. 4.

Now for Sence: you muſt underſtand that there is a double ſence.

First, there is a ſence and feeling of the comfort of the Creature, as a man that is benum- 1.

med with cold, is refreſhed with fire: or a man that is fainty and feeble in heart, is refreſhed with wine.

2. Secondly, There is a ſupereminent comfort proceeding from an inward apprehenſion of Gods favour towards us, in giving theſe bleſſings to us.

There may be an inward diſtemper, which may make our joyes to bee hollow and counterfeit: there may be ſadneſſe of heart, when as there is outward joy; becauſe there is an inward and ſupereminent ſence which affect the heart another way: and therefore, *Eccleſ.* 2. 2. *It is called mad Ioy:* becauſe we mind it not: It is the joy of joyes, and life of comfort that is from within, that proceeds from the inward man. As the ſoule is ſtronger in health, ſo it findes more comfort, both in externall and ſupereminent comfort: Graces are to the ſoule as health is to the Body; the more and greater they are, the more comfort they adminiſter.

*Obiect.* But yee may object, that the Creature can adminiſter its owne comfort, and of its ſelfe.

*Anſw.* To this I anſwer; That there is an aptneſſe and a fitneſſe in the Creature for to comfort us, but yet it can yeild us no comfort without God: Wherefore keepe your affections in ſquare, have ſo much joy and delight in the Creature, as the creature requires and no more; if your affections hold a right proportion with their

their objects, they are right; therefore thus farre yee may joy in the creature, and no further.

First, Yee may joy in it with a remiſſe joy, and yee may alſo ſorrow for it with a remiſſe ſorrow; yee may joy in it as if *yee ioyed not, and ſorrow in it as if yee ſorrowed not.* 1.

Secondly, Yee may joy in them with a looſe joy and affection; as they ſet looſe to you, ſo yee may ſet looſe to them: 1. *Cor.* 7. 29. 30. 31. *Brethren, the time is ſhort, it remaineth therefore that thoſe who have Wives, bee as though they had none; that thoſe that weepe, be as though they wept not; that thoſe that reioyce, as though they reioyced not; and thoſe that buy, as though they poſſeſſed not; and they that uſe this world, as not abuſing it.* That is, let your affections be looſe to theſe things: Take any of theſe outward things, yee may caſt your affections on them in a looſe manner: goe no further then this; *For the faſhion of the world paſſeth away*; Yee may be taken away from it, and it from you; therefore affect it no otherwiſe, then a tranſitorie thing, and with a looſe and tranſcient affection, willing to depart from it, whenſoever it ſhall pleaſe GOD to take it from you. 2.

Thirdly, yee may love them with a dependent affection; they are things of a dependent nature, they have no bottome of their owne to ſtand on, they onely depend on GOD, and ſo 3.

so yee may love them as depending on him: eyeing the Fountaine, and not the Cesterne from whence they flow: take not light from the ayre, but looke to the Sunne from whence it comes.

*Deceipt. 3.* The third Deceipt, is false reasoning: We finde it otherwise by experience: we see that a diligent hand maketh rich, and bringeth comfort: we see that labour bringeth Learning; and for the labour which we take to get it, in recompence of it, it makes us happie.

*Answ.* To this answere: That this chayne doth not alwayes hold: God breakes it many times; riches come not alwaies by labour, nor comfort by riches; except that God bee with the labour, the labour profits nothing. *Psal.* 127. 1. *Except the Lord build the house they labour in vaine that build it: Except the Lord keepe the City the Watchmen watch but in vaine. It is in vaine to rise up earely, to goe to bed late, to eate the bread of Carefulnesse:* Yee shall not reape the fruit yee expect, unlesse God bee with your labour. If CHRIST bee absent the *Disciples may labour all night and catch nothing*; but if hee be present with them, then their labour prospereth, *then they inclose a multitude of Fishes:* So when as wee labour and take paines, and thinke to bee strong in our owne strength without Gods helpe, wee goe to worke with a wrong key which will not open; but if Gods hand bee in the businesse, woe doe that

that with greater facilitie and eaſe which God hath appointed wee ſhould doe. You may ſee this in IOSEPH, God purpoſed to make him a great man, ſee with what facilitie he was made the *Governour of Egypt next to Pharaoh without his owne ſeeking, and beyond his expectation*: So it was with MORDECAI; ſo with DAVID: God appointed to make them great, and therefore they became great notwithſtanding all oppoſitions. Let man goe on in his owne ſtrength on the contrary, and hee ſhall labour without any profit at all: Hence it is, that many times we ſee a concurrencie of all cauſes, ſo that we would thinke that the effect muſt needs follow, and yet it followes not, and if it doth follow, yet we have no comfort in it.

1. Firſt, Becauſe that GOD makes an inſutableneſſe, a diſproportion betwixt the man, and the bleſſing, as betweene *Iudas* and his *Apoſtleſhip*. A man may have Tables well furniſhed, Riches in aboundance, a Wife fit for him, and yet have no comfort in them, becauſe GOD puts a ſecret diſproportion betwixt him and them.

2. Secondly, yet though there be a concurrancie of things, yet GOD may hinder the effect; ſometimes for good, ſometimes for evill: As ELISHA *his ſervant was ready in the nicke, when the Shunnamite came to beg her poſſeſſions and Land of the King.* 2. *King.* 8. 5. 6. *He was then telling the King how* Eliſha *had reſtored her ſonne*

*to life, which furthered her ſuite:* So Abraham on the other ſide, *When hee was to offer up his ſonne* Isaac: *in the inſtant God ſent the Ramme tyed in the Buſh. Gen.* 22. 13. So Saul when as he had purpoſed to kill David, God *calls him away to fight with the Philiſtims*, and as God hinders the effect for good, ſo he doth for evill.

3. Thirdly, God doth it ſometimes by denying ſucceſſe unto the cauſes. *The battaile is not alwayes to the ſtrong:* when there are cauſes and the effect followes not, it is becauſe God doth diſpoſe of things at his pleaſure, and can turne them a contrary way: health and comfort, joy and delight, follow not outward bleſſings, except God puts it into them.

*Deceipt.* 4. The fourth Deceipt is this: Theſe things are certaine and preſent, but other things are doubtfull and uncertaine, we know not whether we ſhall have them or no.

*Anſw.* To this I anſwere, it is not ſo: Future, Spirituall, and Eternall things, are not incertaine: but theſe things which we enjoy here, are; thoſe things which we here enjoy, as alſo we our ſelves are ſubject to changes and alterations: we are as men on the Sea, having ſtormes as well as calmes. Wealth and all outward bleſſings are but tranſitory things: but Faith and ſpirituall things are certaine and endure for ever: we have an Almighty & unchangeable God, *An immortall incorruptible inheritance*: *that*

*that fadeth not away, reſerved for vs in the higheſt Heavens.* In temporall things, who knowes what ſhall be to morrow; in them *thou canſt not boaſt of to morrow:* but as for ſpirituall things they are certaine, there is no ambiguity in them. But the maine anſwere that I give is, that here we muſt uſe our Faith; conſider the grounds on which Faith relyes, and then the concluſions and conſequencies that ariſe from them, take heed to them and be not deceived. If yee beleeve GOD to be the *Rewarder of all thoſe that truſt in him*, as you ſay hee is, why reſt you not on him? Why are yee not contented with him for your portion? Why thinke yee not him ſufficient? If the Creature be God, then follow it; but if God, be GOD, then follow him, and be ſatisfied with him: Labor therefore for Faith unfained, and walke according to it.

If then it be vaine and ſinfull to ſeeke helpe and comfort from any Creature, or from Riches, and to thinke that they can make us live more comfortably; hence then conſider the ſinfulneſſe of it, and put it into the Catalogue of your other ſinnes, that formerly yee have had ſuch thoughts. Every one is guilty of this ſinne more or leſſe, and this is a ſinne not ſmall, but of a high Nature: *It is Idolatry:* In the times of ignorance, Sathan drew many men to groſſe Idolatrie, to worſhip ſtockes and ſtones; but now he drawes them to another Idolatrie *Vſe. 2.*

lesse perceptible, and yet as dangerous in Gods sight as the other, *who is a spirit, and can discerne and pry into it.* Let us therefore examine our hearts, and consider how much wee have trusted the Creature: let us condemne our selves, and rectifie our Iudgements, and judge of things as they are: Let us not thinke our selves happy for them; let us not thinke our selves blessed in them, but onely in CHRIST, because it is not in their power to make us happy.

If we have so joyed in these, or loved them so as to love GOD lesse, it is adulterous love and joy: wee have no better rule to judge of adulterous love then this; when as our love to the Creature, doth lessen our love towards God.

Now least we be deceived in our love to the Creature, I will give you these signes to know whether your love to it bee right or no.

1. First, if your affection to the Creature cause you to withdraw your hearts from GOD. *Ier.* 17. 5. *Cursed bee the man that maketh flesh his arme, and whose heart departeth from the LORD:* It is a signe we make flesh, our arme, when as wee withdraw our hearts from GOD; we make the Creature our ayme, when as it withdrawes us from GOD. 1. *Tim.* 5. 5. *Shee that is a Widdow indeed, trusteth in GOD, and continueth in Supplications night and*

and

*and day*: This is a ſigne that they truſt in GOD, becauſe they pray unto him. Conſider what your Converſation is, whether it it be in Heaven or no: *Phil.* 3. 20. *Our Converſation is in Heaven*: the neglecting and not minding of earthly things in the former Verſe, ſhewed him not to be of an earthly converſation. The more our hearts are drawne from GOD, the more are they fixed and ſet on earthly things.

Secondly, conſider what choyce yee make when as theſe things come in competition with God and Spirituall things: what Bils of Exchange doe yee make? Doe yee make *yee friends of the unrighteous Mammon*, not caring for theſe things when they come in competition with a good Conſcience, or doe yee forſake GOD, and ſticke to them. 2.

Thirdly, conſider what your obedience is to GOD, whether his feare be alwayes before your eyes; or whether riches ſet you on worke or no: what mans obedience is, ſuch is his truſt; if yee obey God, then yee truſt in him; if yee obey riches, then yee truſt in them, and not in God. 3.

Fourthly, conſider what your affections are: nothing troubles a holy man but ſinne, which makes him ſeeke helpe at Gods hands, and not in theſe: on the contrary, nothing troubles a worldly man, but loſſes and croſſes, ſinne troubles him not at all: by this judge of 4.

your love to Riches, whether it be right or no.

Thus much of the first generall Doctrine; we come now to the second, which is this.

*Doct.* 2. *That Covetousnesse is to be mortified.*

That Covetousnesse is unlawfull, all know it: the things therefore that will be usefull in the handling of this point, will be to shew you what Covetousnesse is; and why it is to bee mortified.

Now to shew you what it is.

Covetousnesse may be defined, *to be a sinfull desire of getting or keeping money or wealth inordinately.*

1. First, it is a sinfull desire; because it is a Lust, as lusting after pleasure is called Voluptuousnesse, it is also inordinate, the principle being amisse, and likewise the Object: The principle is amisse, when as wee over-value Riches, set a greater beauty on them then they have, and seeing them with a wrong eye, we lust after them, by reason that we over-value them; And thus to over-value them, is to lust after them; and to thinke that they can make us happy, is Idolatry. The object of it is as bad as the principle, when as the end of getting, is eyther to raise us to a higher condition, or to *fare deliciously every day*; or else to *spend them on some Lust*, as well as to keepe them.

2. Secondly, it is, of getting or keeping mony; getting it inordinately, seeking it by wrong meanes;

meanes; or of keeping of it. Firſt, in not beſtowing it on our ſelves as we ought. There is tenacity of this ſort among men, *Eccleſ.*4.13. *There is a ſore evill under the Sunne; namely, Riches kept by the owners thereof to their hurt.* When as it *is comely and good for a man to eate and drinke, and to enioy the good of all his labour that he taketh vnder the Sunne, all the dayes of his life which God giveth him, for this is his Portion:* And thus to *take his Portion and to reioyce in his labour is the guift of GOD. Eccleſ.*5.18.19. Then ſecondly, in not giving to others, being too ſtraite handed, having goods, and ſeeing others to want.

The laſt and chiefe thing in the definition is, Inordinately, that is, which is beſides the rule that a man doth. A thing is ſaid to be inordinate, when as it is beſides the ſquare, and in doing thus, we doe amiſſe.

Now this affection is ſaid to be inordinate, in theſe foure reſpects.

Firſt, when as we ſeeke it by meaſure, more then we ſhould.

Secondly, when we ſeeke it by meanes, that we ſhould not.

Thirdly, when wee ſeeke it for wrong ends.

Fourthly, when we ſeeke it in a wrong manner.

For the firſt, we offend in the meaſure, when as we ſeeke for more then GOD gives us: that which

which God gives *every man, that is his Portion here, Eccles.* 5. 18. And hee that desireth and with-holdeth more then his Portion, is hee that offendeth in the measure. *Prov.* 11. 24.

But how shall I know Gods will, and what my portion is?

*Answ.* I answer, by the event: see in what estate and condition God hath set you, see what estate he hath given you, this is your Portion, and with it you must bee contented. God hath a Soveraignty over us, we are but his subjects, and must bee contented with what hee gives us: you are cõtented with that which your Fathers or your Prince gives you; therefore you must receive that which *God* bestowes upon you, with all humility and thankfulnesse. If we be soundly humbled, wee *confesse our selves worthy to be destroyed. Ezech.* 36. 32. We confesse with Iacob; *Gen.* 32. 10. *That wee are unworthy of the least of Gods mercies*, that the least Portion is more than wee deserve. The *Prodigall* being humbled, was contented with the lowest place in his Fathers house, to *bee as one of his Fathers houshold servants:* and so we ought to be content with that Portion which *God* hath given us, be it never so small, because it is more then we deserve; and if wee desire or seeke for more, this desire is sinnefull.

2. Secondly, As we ought not to seeke wealth more then is our due, so we ought not to seeke it

it by unlawfull means; not by Vſury, Gaming, Oppreſſion, Fraud, Deceipt, or any other unlawfull meanes. I adde this of gaming, becauſe it is unlawfull (though it be little conſidered:) for it is no meanes that GOD hath appointed or ſanctified for to get money; becauſe it is neyther a guift nor a Bargaine. I diſpute not now; whether playing for trifles, to put life into the game be lawfull, but of gaming with an intent to get and gaine money or wealth; this I ſay is an unlawfull meanes, and ſuch as have gotten money by theſe meanes, are bound to reſtitution.

Thirdly, when the end of our ſeeking after money is wrong, then our affection is ſinfull, as if we ſeeke it onely for its ſelfe, that wee may be rich; or to beſtow it on our luſts. If we make this our end, to beſtow it on our luſt, and not on neceſſaries onely, not contenting our ſelves with ſo much as ſhall ſerve for our turnes; if we ſeeke it thus, we ſeeke it in exceſſe. He that deſires money for a journey, deſires no more then will ſerve to defray the coſts and expences in his journey; ſo if a man deſires money for any other end, he deſires as much as will ſerve him for that purpoſe, and no more. So in other things: he that is ſicke, deſires as much Phyſicke as will cure him, and no more: ſo we ought to deſire as much as will ſerve our neceſſities, and no more. But if we deſire it for ambition, pleaſures, or any 3.

other by reſpect, this deſire is ſinfull and inordinate.

4. Laſtly, it is inordinate, when as we ſeeke it in a wrong manner, which conſiſteth in theſe 5. particulars.

1. Firſt, when as we ſeeke it out of love unto it; and this manner of ſeeking it, is ſpirituall Adultery. *Iames.* 4. 4. *Ye Adulterers and Adultereſſes, know yee not that the friendſhip of the world is enmity with GOD, and whoſoever is a friend of the world, is an enemy to GOD?* If we be in love with it for its owne beauty, it is ſinfull, it is ſpitituall Adultery.

2. Secondly, when as we ſeeke it to truſt in it; when as we thinke we ſhall be the ſafer for it, and make it our ſtrong Tower. Yet *hee that truſteth in Riches ſhall fall. Prov.* 11. 28. And *therefore, if we have food and rayment wee ought therewith to be contented.* 1. *Tim.* 6. 8. And *not to truſt in vncertaine riches.*

3. Thirdly, when as we are high minded, and thinke our ſelves the better men for it; when as they make us looke bigger then wee did; as commonly thoſe that are rich doe; therefore 1. *Tim.* 6. 17. PAVL bids TIMOTHY, *Charge thoſe that are rich in this world, that they be not high minded.*

4. Fourthly, when as we ſeeke it to glory in it; as DAVID, hee would number the people to glory and truſt in them: this is ſinfull; *For hee that gloryeth, muſt glory in the LORD*

and

*and not in them:* 1. *Corinth.* 1. 31.

Fifthly, when as we ſeeke it with too much haſt and eagerneſſe, when as all our *dayes are ſorrowes, our travell griefe, and our hearts take no reſt in the night. Eccleſ.* 2. 23. When as wee ſeeke it not ſtaying Gods leyſure; ſuch a deſire is inordinate, importunate, and ſinfull: therefore, 1. *Tim.* 6. 9. 10. *Thoſe that will be rich,* that is, ſuch that make too much haſt to be rich, *Fall into temptation and a ſnare; and into many fooliſh and hurtfull luſts, which drowne men in perdition and deſtruction, and pierce them through with many ſorrowes.* 5.

But now you will obiect, that riches are bleſſings, and demand of me whether you may not deſire riches as they are bleſſings? *Queſt.*

I anſwer, that it is true, that they are bleſſings, and the reward of the feare of GOD. *Prov.* 22. 4. *By Humility and the feare of the Lord, are Riches and Honour.* Therefore it is ſayd of DAVID, that *He dyed full of Riches.* ABRAHAMS Servants reckoned them as a bleſſing. *Gen.* 24. 35. *The Lord hath bleſſed my Maſter greatly and hee is become great, and hee hath given him Flockes, and Heards, and Silver, and Gold, and Men-ſervants, and Maid ſervants, and Camels and Aſſes:* IACOB counted them as bleſſings, *Gen.* 32. 10. And CHRIST himſelfe ſayth, *That it is more bleſſed to lend then to borrow, to give then to receive*; may wee not then deſire them? To anſwer this, yee muſt *Anſw.*

know, that there is a twofold will or deſire. Firſt, a remiſſe will, which is rather an inclination then a will. Secondly, there is a peremptory will, which is mature ripe and peremptory: with this latter will wee may not deſire them, but with the former we may. 1. *Tim.6. 8. If we have food and rayment, let vs therewith be content:* If any man have a deſire to bee rich; yet having food and rayment let him not ſo deſire more riches; but that hee may be content with it; yea, having or having not, yee muſt be content. Now there is a double content; the firſt is, as when a man is ſicke (to expreſſe it by a ſimilitude) yet hee may pray for health, and uſe meanes to get it; with a full and a perfect will, yet with a depending on Gods will: ſo we being in want, may deſire riches and wealth with a full will, ſetting in the meane time under Gods hand, and referring and ſubmitting our will to his will. Secondly, there is a content, wherein having ſufficient for food and rayment we ſuffer not our wills actually, to goe beyond to deſire more, not to goe beyond the limits which *God* hath ſet us: therefore *God* hath promiſed outward bleſſings as a reward of his ſervice, and propoundeth them to us, as ſo many arguments & motives to ſtir us up to feare him: and we may deſire them as his bleſſings, with ſuch a deſire as this; when as we ſet bounds and limits to the Sea of our owne deſires, which are in themſelves

ſelues turbulent and ſubmit themſelves wholly to *Gods* will. CHRIST being to dye had a will to live, yet not a full and reſolute will, but a will ſubordinate to *Gods* will. *Father if thou wilt, let this Cup paſſe from mee, yet not my Will but thine bee done*: his will was but an inclination, and not a will: ſo we may wiſh Riches with a remiſſe will and inclination, but not with a full perfect will; that is, we may not goe about to get them with a full deſire and reſolution.

But how farre may a man deſire wealth? Where muſt he ſet limits to his deſires? where muſt they be reſtrained. *Queſt.*

I anſwer, that he may deſire food and rayment, he may deſire that which is neceſſary for nature, without which he cannot live & ſubſiſt: as a man may deſire a ſhip to paſſe over the Sea from one Country to another, becauſe he cannot paſſe over without it: ſo a man may deſire food and rayment in the Sea of this Life, becauſe without it wee cannot finiſh that courſe which GOD hath preſcribed unto us. *Anſw.*

Now there is a threefold neceſſity.

There is a neceſſity of expedience; as if a man hath a journey to goe, 'tis true hee may goe it on foote, yet he may deſire an Horſe to ride on, becauſe it will be more expedient for him: ſo you may deſire with a remiſſe deſire, ſo much as is expedient for your vocation and calling, ſo much as it requires.

2. Secondly, there is a neceſſity in reſpect of your condition and place; as men in higher ranke and calling need more then men of an inferiour degree, to maintaine their place and dignity; ſo may they deſire to have more then they; ſo as they deſire no more then will bee ſufficient to maintaine them in that ranke and degree wherein they are placed.

3. Thirdly, there is a neceſſity of refreſhment, and you may deſire as much as is needfull for your neceſſary refreſhment, as much as hoſpitalitie requires, ſo that you doe not goe beyond it. And in theſe three reſpects, you may deſire God to give you as much as ſhall bee expedient for you; becauſe it is no more then nature requires.

Now beſides this deſire of things neceſſarie, there is a deſire of ſuperfluitie and exceſſe: this deſire proceeds not from nature but from luſt; becauſe that wee deſire ſuch wealth to raiſe our eſtates, that wee may beſtow it on our luſts and pleaſures; that like the rich Glutton. *Luke, 16. Wee may bee well clad and fare deliciouſly every day.* Many mens lives are nothing elſe but playing and eating, and eating and playing, and are led alwaies in this circuit: To deſire wealth to this or any other ſuperfluous end is very ſinfull, and it muſt needs bee ſo for many reaſons.

*Reaſon. 1.* Firſt, becauſe mans life ſtands not in abundance and exceſſe: therefore *Luke*, 12.13,14,15. verſes.

verſes. *When as a certaine man ſpake to* CHRIST *to ſpeake to his Brother to divide the Inheritance with him: hee ſaid vnto him, Man who made mee a Iudge or deuider ouer you; and then bids the multitude to beware of Couetouſneſſe; becauſe that a mans life conſiſteth not in the abundance of the things that hee poſſeſseth:* That is, though yee have never ſo much wealth, yet yee ſhall not live the longer for it; your life conſiſts not in it, no more doth your comfort: for they will but pleaſe the ſight of your eyes, they will not make you more happier then you are; ſeeke not therefore ſuperfluitie, for your life conſiſts not in abundance: Hee is but a foole, that thinkes that theſe things will make him happie, that theſe will make him rich: all that are not *rich in God*, are poore; and if they thinke themſelves happie & rich in theſe things they are but fooles.

Secondly, the deſire of Superfluitie is ſinfull, becauſe that it proceeds from an evill roote: the fruit cannot bee good that proceedeth from an evill and bitter root; but this deſire proceeds from ſuch a roote; That is, from luſt, it comes not from Gods ſpirit, which biddeth every man to *bee content with food and rayment*: Nor yet from nature, which ſeeke not ſuperfluities; therefore proceeding from luſt it muſt needs bee ſinfull. 2.

Thirdly, what yee may not pray for, that yee may not deſire or ſeeke after: but we may 3.

not

not pray for ſuperfluities. *Prov.* 30. 8. *Give me neyther Poverty nor Riches, feed me with food convenient for me*, not with ſuperfluities: And in the Lords prayer, we are taught not to pray for ſuperfluities, but, *Give vs this day our dayly bread*, that is as much as is neceſſary for us, and no more: therefore we may not deſire it. The ſeeking of more then is neceſſary doth hinder us, and not further us; a ſhooe that is too big, doth hinder a travailer, as well as one that is too little.

4. Fourthly, it is dangerous for it doth choake the word, and drowne men in perdition: therefore it is AGARS prayer. *Prov.* 30. 8. 9. *Give me neyther poverty nor riches, feed mee with food convenient for me; leaſt I bee full and deny thee, and ſay, who is the LORD?* Fulneſſe and exceſſe is alwayes dangerous: full Tables doe cauſe ſurfeits, full cups make a ſtrong braine giddy. The ſtrongeſt Saints have beene ſhaken with proſperity and exceſſe; as DAVID, HEZEKIAH, SALOMON, they ſinned by reaſon of exceſſe in outward things. It is dangerous to be rich, therefore it is DAVIDS counſell, 62. *Pſal.* 10. *verſ. If riches increaſe, ſet not your hearts upon them. A rich man cannot enter into the Kingdome of Heaven: It is eaſier for a Camell to goe through the eye of a needle, then for him to enter into Heaven*: For if a man bee rich, it is a thouſand to one, but that hee truſteth in his riches, and it is impoſſible that hee who

*truſteth*

*truſteth in his Riches, ſhould enter into Heaven.*

5. Laſtly, to deſire ſuperfluity muſt needs bee ſinfull, becauſe that we have an expreſſe command to the contrary. 1. *Tim.* 6. 8. *If wee have food and rayment, let us therewith bee content.* This is the bound that GOD hath ſet us, we muſt not goe beyond it. If it were lawfull for any man to deſire and have abundance, then it in were lawful for Kings; yet GOD hath ſet limits to them, *Deutr.* 17. 17. *Hee ſhall not multiply Horſes nor Wives to himſelfe, that his heart turne not away: neyther ſhall he greatly multiply to himſelfe ſilver and gold, that his heart bee not lifted up above his brethren:* GOD hath ſet us downe limits and bounds how farre wee ſhould goe, therefore to paſſe beyond them is ſinfull; but wee paſſe beyond them, when as we deſire ſuperfluity, therefore the deſire of ſuperfluity is ſinfull.

*Queſt.* But may not a man uſe his calling to increaſe his wealth?

*Anſw.* I anſwer, that the end of mens callings is not to gather riches, if men make this their end, it is a wrong end; but the end of our callings is to ſerve God and man. The ground of which is this. Every man is a member of the Common wealth, every man hath ſome guifts or other, which muſt not lye idle: every man hath ſome Tallents and muſt uſe them to his Maſters advantage; and how can that bee, except yee doe good to men? Every one is a Ser-

vant to CHRIST and muſt doe Gods worke: no man is free; every one is Chriſts ſervant, and muſt be diligent to ſerve CHRIST, and to do good to men. He who hath an office muſt be diligent in it, and attend on it: every man muſt attend his calling, and be diligent in it. If Riches come in by our callings, that is the wages, not the end of our calling, for it lookes onely to GOD: we muſt not make gaine the end of our callings; there are many that make gaine their godlineſſe, and the end of their profeſſions: *Some preach onely for gaine*: others uſe all other callings onely for gaine: but if any man will make gaine the end of his calling, though he may conceale and hide his end from men, yet let him be ſure that hee ſhall anſwer GOD, the ſearcher of the hearts for it: on the other ſide, if a man by diligence in his calling have Riches following him, hee may take them as a bleſſing of GOD beſtowed on him, and as a reward of his calling. *The diligent hand maketh rich*; that is, GOD will ſurely reward it; not that we muſt eye-riches and make them our end: GOD *makes a man rich*, and man makes himſelfe rich. GOD makes us rich, by being diligent in our callings; uſing it to his glory and mans good, hee doth caſt riches on us: Man makes himſelfe rich, when as he makes riches the end of his calling, and doth not expect them as a reward that comes from GOD. I expreſſe it by IACOB. IACOB

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he ſerves LAZAN *faithfully*, and GOD *bleſſed him ſo that hee did grow rich:* hee went not out of his Compaſſe and Spheare, hee tooke the wages that was given him, and becauſe GODS end was to make him rich, GOD enriched him by his wages, as a reward of his ſervice. The more diligent a man is in his calling the more ſincere and upright, the more GOD doth bleſſe him, and increaſe his riches. GOD makes men *rich, when as hee gives them riches without ſorrowes, and troubles*, when as they come in with eaſe, and without expectation and diſquiet: Man makes himſelfe rich, when as there is great trouble in getting, keeping, and enjoying them: when as hee uſeth his calling to get riches, or when as he uſeth unlawfull meanes. The method that GOD uſeth to enrich men, is this; Hee *firſt bids vs ſeeke the Kingdome of Heaven, and the Righteouſneſſe thereof, and then all theſe things ſhall bee adminiſtred vnto vs as wages:* wee muſt looke to our duty, and let GOD alone to provide and pay us our wages: he that takes a Servant, bids him onely to looke to his duty, and let him alone to provide him meate, drinke and wages. We are Servants, GOD is our Maſter, let us looke to our duty, and leave the wages to him.

But whether may not a man take care to get wealth? Is not a man to take care for his eſtate, to increaſe it and fit it? *Queſt.*

*Anſw.* I anſwer, he may lawfully take care of it, obſerving the right rules in doing it, which are theſe.

1. Firſt, he muſt not goe out of his compaſſe, but walke within his owne pale: he muſt not ſtep out of his owne calling into other mens; and in his owne calling hee muſt not trouble himſelfe with ſo much buſineſſe as may hinder him in his private ſervice unto *God*: if hee doth fill himſelfe with too much huſineſſe in his owne calling, or ſtep into other callings, this is ſinfull and inordinate. If a man in his owne calling, fill himſelfe with ſo much buſineſſe that hee cannot intend the things of Salvation, that he is ſo much tyred with them that hee hath no ſpare time to ſearch his owne heart, and doe the particular duties neceſſary to Salvation, he then failes in this, and ſinnes in his calling.

2. Secondly, his end muſt not be amiſſe, hee muſt not ayme at riches. ABRAHAM was poore and ſo was IACOB, yet GOD made them rich and mighty: they were diligent in their callings, and *God* brought in wealth. *God* calls not a man to truſt in himſelfe, to make riches his ayme and end, to ſeeke exceſſe, ſuperfluity, and aboundance; to live delitiouſly, to ſatisfie his luſts and pleaſures; our ayme muſt bee GODS glory and the publique good, and then GOD will caſt riches upon us as our wages.

Third-

Thirdly, let it be a right care, and not an inordinate care: there is an inordinate *care which choakes the word*; yee may know whether your care be ſuch a care or not, by theſe three ſignes. 3.

Firſt, if yee be troubled in the buſineſſe you go about which trouble conſiſteth either in deſire, feare, or griefe: when as eyther we deſire ſuch a bleſſing exceedingly, or feare that wee ſhall not have it; or grieve much for the loſſe of it. 1.

Secondly, when as we feare that wee ſhall not bring our enterpriſes to paſſe, or attaine to that which we deſire. 2.

Thirdly, when as we are troubled at it, if it bee not accompliſhed, and grieve when as we fore-ſee any thing that may prevent it: Care beeing aright, ſets head and hand a worke, but the affections are calme and right, there is no tumult or turbulency in them. 3.

But when is a man a covetous man? *Queſt.*

I anſwer, that then a man is a covetous man, when he hath deſires ariſing within him, which are contrary to the former rules, and he reſiſts them not; or elſe reſiſts them ſo weakely and feebly, that he gets no ground of them: hee ſees no reaſon why hee ſhould reſiſt them, and therefore gives way unto them. A man is not a covetous man, nor yet an ambitious man, which hath covetous and ambitious thoughts; *Anſw.*

for theſe the holyeſt men have; but hee that hath ſuch thoughts, and ſtrives not at all againſt them, or elſe ſtrives but weakely, he is a covetous or ambitious man. A godly man may have theſe thoughts and deſires, but he ſtrives ſtrongly againſt them, gets ground of them, and gives them a deaths wound: but the covetous man he yeilds unto them, the godly man he gets the victory over them.

Now this Covetouſneſſe is evill in its ſelfe, and therefore it muſt be mortified. For firſt of all, it is *Idolatry*, and *Spirituall Adulterie*: and then it is a *bitter root* having many ſtalkes on it: he that doth any thing to hold correſpondency with it, hee that doth belong unto it, to him it is the root of all evill. *Luke. 16.* It keepes a man from ſalvation, it *choakes the good ſeed of the Word* ſowne in mens hearts. Secondly, it muſt be mortified; for the vanity of the object is not worth the ſeeking: therefore, *Luke 16. 9.* Earthly treaſure is ſet downe in a compariſon with the true treaſure, and expreſſed in theſe foure circumſtances.

1. Firſt, it is called, *the Mammon of unrighteouſneſſe and wicked riches*; becauſe it makes men wicked, oppoſed to ſpirituall bleſſings, which are beſt.

2. Secondly, *It's leaſt*, becauſe it doth leaſt good, preſerves us not from evill, doth the ſoule no good.

3. Thirdly, It is but *falſe treaſure*, it hath but the

the ſhadow of the true, it ſhines as if it were true, but yet it is falſe and counterfeit.

Laſtly, it is not *our owne*, it is another mans; Riches are the goods of others, not our owne. *Luke* 16. 12. *and Luke* 10. 41. 42. There are foure attributes given to riches. Firſt, *They are many things, and require much labour*; MARTHA *was troubled about many things*. Secondly, they are unneceſſary; *one thing is neceſſary*. Thirdly, they *will be taken away from vs*. Fourthly, they *are not the beſt*: and therefore our deſire after them ſhould be mortified. 4.

From hence therefore, be exhorted to mortifie this earthly member, *Couetouſneſſe*, which is *Idolatry*; a ſinne to which all men are ſubject. Young men though they want experience of Riches, are notwithſtanding ſubject to this vice; but old men are moſt ſubject to it, though they have leaſt cauſe and reaſon for it. Profeſſors of religion are ſubject to it, many times it growes up with the Corne and choakes it; therefore uſe effectuall meanes to root it out of your hearts. *Vſe.*

Firſt of all, pray to GOD, *Not to incline your hearts to Couetouſneſſe*, it is impoſſible for man, but eaſie for God to doe it. 1.

Secondly, be humbled for ſinne: wee are ſo covetous and deſirous of money, becauſe wee are never humbled for ſinne, ſo much as wee ſhould bee; and this is the reaſon why many would rather let CHRIST goe 2.

then

then their wealth and riches.

3. Thirdly, uſe them to better purpoſe then formerly yee have done; make friends with them, finde ſome thing better then them to ſet your hearts upon: except yee haue a better treaſure yee will not vilifie and depart with theſe. Labour therefore for true *Godlineſſe with content, which is great gaine.* 1. *Tim.* 6. 6. This will heale this malady and take away the falſe pretences of gathering, having, and affecting riches.

* * *

FINIS.

# THE DOCTRINE OF SELFE-DENIALL.

DELIVERED
In ſundry Sermons at *Lincolnes-Inne*,
February the 8.th, M.DC.XXIII.
vpon *Luke*, 9. 23.

BY
*I. P.* then Bachellor of *Divinitie*, and *Chaplaine* in Ordinarie to the Prince his Highneſſe.

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Bernard: Homil: De duobus Diſcip: euntibus in Emaus.

*Quanto quis decreſcit in deſpectione ſui, tanto amplius proficit in cognitione Dei.*

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1632.

# THE DOCTRINE OF SELFE-DENIALL.

LVK. 9.23.

*And he ſayd unto them all, If any man will come after mee, let him deny himſelfe, and take vp his croſſe dayly, and follow me.*

WEe have formerly propounded three things unto you; the firſt was, to ſhew you what we are out of CHRIST; and that is, wee are dead men: the ſecond is, what wee gaine by CHRIST: and that is, Life eternall, with all things belon-

ging to it; and theſe two we have finiſhed: the third is, what wee muſt doe for CHRIST; And that is, *Wee muſt deny our ſelves, take vp Chriſts Croſſe and follow him*: and for this end I have choſen this Text. *And hee ſaid vnto them all, if any man will come after mee, let him deny himſelfe, and take vp his Croſſe daily and follow mee*. As if he ſhould have ſaid, all expecting any benefit from me now, I looke for this from them againe, to deny themſelves, to take up my daily croſſe, and follow me.

The occaſion of theſe words, was this. CHRIST told them before, that the Sonne of man muſt ſuffer many things, goe through many troubles and drinke this Cup: now from this, he makes this conſectary: Hee that will bee mine, muſt doe the ſame things that I doe, though not in the ſame meaſure; *He muſt deny himſelfe, hee muſt take vp his* daily croſſe, as I doe dye on the Croſſe, and follow mee. The maine Poinct intended is this: Whoever will have benefit by me, muſt follow mee. Now there are two maine impediments that hinder men from following me; The firſt is Pleaſures, or any thing that a man luſts after; therefore hee that comes to me muſt deny himſelfe. The ſecond is croſſes; hee that followes mee meets with many troubles, croſſes and afflictions from the Divell and the world; now hee muſt not bauke the way or decline them, when

as hee meeteth with them, but hee muſt goe thorough with them, and every day beare them; therefore hee addes, that *hee that will come after him*, muſt not onely deny himſelfe, but *likewiſe take vp his Croſſe daily and follow him.*

The firſt point of Doctrine that ariſeth from the words is this:

*That whoever lookes for any intereſt in Chriſt, muſt deny himſelfe.* Hee that comes after me, that is, he that wil be ſaved by me, united to me, made one with mee, muſt deny himſelfe; that is, though there bee no precedent condition required of thoſe that come to Chriſt, (wee Preach, that if any man will come in hee ſhall be ſaved, whatever hee hath beene; there is no antecedent condition required but to deſire CHRIST, *Rev.* 22.17. *Let him that is athirſt come, let whoſoever will come and taſte of the waters of life freely.* That is, none will take him, none will come in but ſuch as thirſt: there is nothing required before-hand but to take him:) yet yee muſt know, that when yee have taken him, you muſt bee his; hee muſt be your Lord, and you muſt be conformable to him: this none can doe without denying himſelfe. PAUL followed *Chriſt*, becauſe hee denied himſelfe; but DEMAS did not deny himſelfe, therefore hee 2.*Tim.* 4.10. *Imbraced the preſent world, and forſooke Chriſt.* *Doct.* 1.

*Numb.* 14.24. *Iosh.*14.8. CALEB *and* IOSHVA *followed God constantly*, they went through all and denied themselves; the other heads of the Tribes did not. Take ABRAHAM for example of *Selfe-deniall. Gen.* 12.1. GOD *bids him goe out of his Countrey to an vnknowne Land*, and hee doth it: Hee refused not to offer up his onely Sonne when he was commanded to doe it, hee served God constantly. If our will and *Christs* will were united and coincident, then there were not need to deny our selves; but becauſe they are contrary one to the other, therefore we muſt deny our ſelves.

*Queſt.* But what is it to deny our ſelves?

*Anſw.* I anſwer, it is nothing elſe, but not to make our ſelves our aime and end; but to make God our end and aime, and to deny our ſelves as wee are contrary to him: To deny that dulneſſe and averſneſſe of Nature, that the Scripture calls, *Coloſ.*3.9. *the old man*, and *Rom.* 8.1. 3.5.8.9. *the Fleſh*; to give this the deniall is to deny a mans ſelfe; becauſe this is reckoned a mans ſelfe. Fleſh and Corruption of nature, is called a mans ſelfe. 2.*Corinth.*4.5. *We preach not our ſelves, but Chriſt*: That is, wee preach not for our owne credit and ends, but for Chriſt and his glory: The corruption of Nature is reckoned a mans ſelfe. 2. *Corinth.*12.5. PAVL ſaith, that *hee knew a man that was caught vp into Paradice, &c. Of ſuch a one I will glory, yet of my ſelfe I will not glorie*: That is, I will not

not rejoyce of my corruption, but of the regenerate part of my ſelfe. I am a lumpe, a body of ſinne.

But why is this reckoned a mans ſelfe? *Queſt.*

I anſwer, becauſe it is ſpread over the Soule & al the faculties, as the forme is over the matter; & becauſe a man cheriſheth it as himſelfe; that which fights againſt it fights againſt himſelfe. *Anſw.*

But how can a man poſſiblie deny himſelfe? For there muſt be a requeſt before there can be a deniall, and this cannot be done but where there are two; one to requeſt, another to deny; now man is but one, how then can this be? *Queſt.*

I anſwer, there are two ſelves, two men in every man; one requeſts, the other denyes. *Rom.* 7. 20. *It is no longer I that doe it; but ſinne that dwels in mee:* that is, there are two in me, the fleſh and the Spirit; by the one I will the thing, by the other I reſiſt it; In every Regenerate man, there are three things; 1. Common Nature, which is neyther morally good nor evill: this hath an entity in it, and ſo is good. Secondly, to this is added the fleſh, the corruption of Nature, on the one ſide, byaſſing it the wrong way; on the other ſide of it there is the ſpirit, turning it the right way and rectifying it. This common nature as it is guided by the ſpirit, denyes it ſelfe in the things propounded, according to the fleſh: the underſtanding and the will in this competiti- *Anſw.*

tion deny the fleſh: when as your wills and affections deſire riches, pleaſures, wealth, life, in an inordinate manner; deny your ſelves, the ſpirit requeſting the contrary. Without this Selfe-deniall a man cannot be ſaved; there is a neceſſity of it, and there is much equity in it, (as there is in all Gods Commandements) if we could but ſee it.

*Reaſons of Selfe-denial* 1.

For firſt, if we looke into our ſelves, there is great reaſon to deny our ſelves, becauſe if we doe it not, we deſtroy our ſelves; the fleſh is to the Soule, as a diſeaſe is to the body. If yee give one that is ſicke of a Dropſie, drinke; or one ſicke of a Feaver, Wine; you pleaſe the humour well, but yee kill the man; ſo it is here. *Galath. 6.* 8. He *that ſoweth to the fleſh, ſhall of the fleſh reape Corruption*; that is, by ſatisfying of it we reape Deſtruction: hee that ſoweth to the fleſh reapes deſtruction; that is, deſtruction comes not preſently, it is as ſeed that is ſowne, it comes for the moſt part afterwards; and this anſwers an objection that might be made, that we ſee the contrary. *Ezek.* 18.31. *God* ſayth, *Why will yee dye O yee houſe of Iſraell?* That is, though you ſee not preſent death, yet your ſins will bring death. As it is ſayd of uncleannes, *Prov.* 2.18. *that it leads to the Chãbers of death:* ſo may it be ſayd of any other ſin, it leads to death. But now to deny your ſelves, is life, becauſe by ſo doing ye ſow to the ſpirit, *And he that ſowes to the ſpirit, ſhall of the*

*ſpirit*

*ſpirit reape life everlaſting. Gal.6.8.*

Secondly, in regard of *God* there is good reaſon that we ſhould deny our ſelves. For what is it to have a *God*, without worſhipping him as *God*? If we doe not deny our ſelves, we ſet not *God* above our ſelves. Looke upon the nature of things and you ſhall find, that *God* hath none above himſelfe. *GOD* may doe all things for his owne ends, but looke to your ſelves, you are made for an other end; keepe the order of nature, doe as the order of things requires, you muſt be ſubject to him, your deſires comming in competition with what GOD requires, you muſt deny your ſelves. 2.

But how is it poſſible for a man in his projects, and the thoughts of his heart, not to ſeeke himſelfe? *Queſt.*

To this I anſwer, firſt, that in every man there is a naturall ſelfe-love, therefore we doe not deſtroy it, but ſay, that a man may ſeeke himſelfe, becauſe God hath planted it in Nature; and the plants which hee hath planted we muſt not root out, we have Gardens in our hearts and we muſt weed them: grace deſtroyes not nature but elevates it. Nature is the worke of GOD. (*Opus Naturæ eſt opus Authoris.*) *Anſw.*

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tion deny the fleſh: when as your wills and affections deſire riches, pleaſures, wealth, life, in an inordinate manner; deny your ſelves, the ſpirit requeſting the contrary. Without this Selfe-deniall a man cannot be ſaved; there is a neceſſity of it, and there is much equity in it, (as there is in all Gods Commandements) if we could but ſee it.

*Reaſons of Selfe-denial 1.*

For firſt, if we looke into our ſelves, there is great reaſon to deny our ſelves, becauſe if we doe it not, we deſtroy our ſelves; the fleſh is to the Soule, as a diſeaſe is to the body. If yee give one that is ſicke of a Dropſie, drinke; or one ſicke of a Feaver, Wine; you pleaſe the humour well, but yee kill the man; ſo it is here. *Galath.* 6. 8. He *that ſoweth to the fleſh, ſhall of the fleſh reape Corruption*; that is, by ſatisfying of it we reape Deſtruction: hee that ſoweth to the fleſh reapes deſtruction; that is, deſtruction comes not preſently, it is as ſeed that is ſowne, it comes for the moſt part afterwards; and this anſwers an objection that might be made, that we ſee the contrary. *Ezek.* 18. 31. *God* ſayth, *Why will yee dye O yee houſe of Iſraell?* That is, though you ſee not preſent death, yet your ſins will bring death. As it is ſayd of uncleannes, *Prov.* 2. 18. *that it leads to the Chãbers of death:* ſo may it be ſayd of any other ſin, it leads to death. But now to deny your ſelves, is life, becauſe by ſo doing ye ſow to the ſpirit, *And he that ſowes to the ſpirit, ſhall of the*

*ſpirit*

*ſpirit reape life everlaſting. Gal.6.8.*

Secondly, in regard of *God* there is good reaſon that we ſhould deny our ſelves. For what is it to have a *God*, without worſhipping him as *God*? If we doe not deny our ſelves, we ſet not *God* above our ſelves. Looke upon the nature of things and you ſhall find, that *God* hath none above himſelfe. GOD may doe all things for his owne ends, but looke to your ſelves, you are made for an other end; keepe the order of nature, doe as the order of things requires, you muſt be ſubject to him, your deſires comming in competition with what GOD requires, you muſt deny your ſelves. 2.

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*Luſts thereof. Rom.* 13. 14. Every man till he be another man, will ſeeke himſelfe, but doe you renounce your ſelves. Conſider what your morning thoughts are, conſider that the fleſh is luſting and minding; thinke therefore every morning how to croſſe it the day following: you muſt dayly deny your ſelves, you muſt goe up the Hill of holy duties, when as the fleſh would goe downe; be carefull in croſſing the fleſh when it would be buſie: be painfull in your callings, when as the fleſh would bee laſie; feare not to have ſhame in the world for CHRIST and Righteouſneſſe ſake, though the fleſh brookes it not: nothing troubles men more than being croſſed, wee having preconceived a thing, it vexeth us for to looſe it. If we will be Chriſtians, wee muſt croſſe our ſelves, not pleaſe our ſelves; pleaſe the ſpirit, let not the affections run out; part with all that is ſweet, and taſte thoſe things that are bitter; and not onely thus much (my Brethren) but thinke you have a good bargaine too: he that takes *Chriſt for his Lord, muſt deny himſelfe, and hate Father and Mother for his ſake, elſe he is not worthy of him. Matth.* 10. 37. That is, except yee thinke mee worthy of all this, let me alone; yee will not be ſaved: *The Merchant gave all that he had for the Pearle, and thought that he had a good Bargaine:* yee muſt not complaine, if yee doe, yee continue not: thinke what Heaven is worth: Is GOD

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the governour of all? ſee what yee have by him: If yee deny your ſelves, *yee are Kings and Prieſts*; yee have all if yee take him: thus ſee whether yee take him thus or no: yee muſt not thinke yee have a hard bargaine.

But you will ſay, this is a hard ſaying, who can beare it? *Obiect.*

To this I anſwere, that there is reaſon for it, there is enough in CHRIST if yee ſaw it; there is reaſon to perſwade you to it. *Anſw.*

Firſt, conſider that Goodneſſe is all in Chriſt, it is contained more in God, than in your ſelves. When yee deny your ſelves, *(Suppoſitio nihil ponit.)* yet ſuppoſe that a man could caſt himſelfe into hell for Gods ſake, he would bee a gainer by it: Our good is in our GOD more than in our ſelves, even as the beame is more in the Sunne, than in its ſelfe. The perfection of euery thing is the end of it. Take all Creatures, mixt bodies and the reſt, let them have their end, and they are perfect: God is the end of every man, wee are made, redeemed, and live for this purpoſe: Wee then cannot bee miſerable whiles we have our end. *Rom. 9. 3.* PAVL *could wiſh himſelfe ſeparated from God. For the love which hee had to his Countrimen the Iewes*, hee could be content to bee accurſed, that CHRIST might have glory by their Salvation. Loſe ye riches, credit, or your lives for Chriſt his ſake, yee are happie in it: yee have a Command to love God above your 1.

your ſelves; becauſe your good is more in him than in your ſelves. If it were not ſo, GOD ſhould contradict himſelfe, in bidding us love him above our ſelves: therefore our good and happineſſe is more in GOD, than in our ſelves. Let a man therefore deny and loſe himſelfe, for Chriſt and the Goſpell he gets by it.

2. Secondly, let the emptineſſe in your ſelves, moove you to deny your ſelves? Why will you defend your ſelves? Out of GOD there is no fulneſſe: If you would bee happie, I would aske you where you would finde your happineſſe out of GOD? Either it muſt bee in your ſelves, or in the Creature. In your ſelves it cannot be; for how many things doe wee want? We are ſo indigent in our ſelves, that wee are faine to ſtep out to other Creatures. In the Creatures it cannot bee; becauſe they are inferiour to us, and worſe than our ſelves: They were not made for that end, for to make us happie, but to helpe us. Againe, the mutability of the creature, ſhewes that wee have no happineſſe in it: it is like brittle Glaſſes that are ſoone broken. Againe, if they did continue, there could bee no happineſſe in them; for they are but Vanity. 1. *Sam.* 12.21. *Turne not away from following the* LORD, *for then ſhould you ſeeke after vaine things, which will not profit; for they are vaine.* Goe through all things: Men, women, riches, ho-

honours, any delights pleaſing the fancy, there is nothing but vanity in them : that is, there is an inability in them, to give that ſatisfaction that is expected. From this wee ſay, a Well is empty, becauſe we looke for water in it and find none. What needs there a change and viciſſitude of things; if there were not an emptineſſe in the Creature ? What needed there ſuch a multitude of them, if they were not empty ? Beſides, conſider that GOD can make you happie without them. If yee have the Sunne, no matter for the Starres : though yee have them without the Sunne, yet it is night. It were an eaſie thing to deny our ſelves, if we were perſwaded of this. Were wee in SALOMONS caſe (who ſaw all that is under the ſunne, and had aboundance of outward things himſelfe; yet in *Eccleſ.* 1. 2. 3. he ſaith, *They are all but vanitie :*) it were an eaſie matter to perſwade us to deny our ſelves. If a chaſt wife were perſwaded, that there is no worth in him that ſolicites her to uncleannes, it was eaſie for her to deny him. Now adde this to the reſt, that all we have ſaid perſwades not, but when God ſendeth a light into the heart; & that is the reaſon that many ſpeak of this, but few practiſe it.

Thirdly, there is much equity in it, that you ſhould deny your ſelves; becauſe *Chriſt* hath redeemed and bought you of your ſelves. Suppoſe a man ſell himſelfe to bee a Servant; it is injuſtice In him to bee any more 3.

more for himſelfe. 1. *Corinth.* 6. 19. 20. *Ye are not your owne, yee are bought with a price*: Servants are not their owne but their Maſters. *Rom.* 8. 12. *Yee are no longer debtors to the Fleſh, to live after the Fleſh; but to the Spirit, to live after the Spirit*: yee wrong God much, if the fleſh knocke and yee anſwere it. Conſider the price, and the greatneſſe of it, that was payed for you. 1. *Pet.* 1. 18. *Yee are not redeemed with Corruptible things, as Silver and Gold, from your vaine Converſation, but with the precious Blood of* CHRIST, *as a Lambe without ſpot.* *Paul* conſidered that *Chriſt* gave himſelfe for him, ſo that hee ſtood upon nothing, but denied himſelfe in all things, that hee might live to him. 2. *Corinth.* 5. 15. *Wee thus judge, that one dyed for all, that they which live, ſhould not henceforth live to themſelves, but vnto him, which dyed for them and roſe againe.* Conſider this yee that come to the Sacrament; yee muſt not doe all for your ſelves, but for CHRIST; and what advantage will this bring to Chriſt? Let men examine themſelves and yee ſhall finde, that few live to Chriſt, moſt to themſelves: Otherwiſe, why are not men more affected to Gods glory, and the Churches good? Conſider, CHRIST will have his end; yee muſt live in him, elſe yee ſhall have no intereſt in him.

4. Fourthly, conſider what yee doe, when yee yeild to your ſelves; and when as you deny your

your ſelves; When as ye yeeld to your ſelves, ye ſtrengthen the fleſh; denying your ſelves, you ſtrengthen your ſelves, and the inward man: the more ye yeeld to the Spirit, the more beauty ye have; the more ye yeeld to the fleſh, the more deformity. *Gal.* 5. 19. *The fruits of the fleſh, are adultery, fornication, uncleannes and the like*, which bring death: but *the fruits of the Spirit, are ioy, peace, long-ſuffring, gentleneſſe, goodneſſe, faith, meekneſſe, temperance; againſt which there is no law.* Looke to your ſelves; the fruits of the fleſh, are ſhame, miſery, corruption, death; the fruits of the Spirit, are life, grace, and glory; yeelding to the fleſh ye ſtrengthen the diſeaſe: the wiſeſt way is to ſtrengthen that which will ſticke by us. Yee muſt maintaine the Spirit, crucifie the fleſh, which is as the ſea; having gotten ground, it is hardly to be recovered: ſnib not the ſpirit, quench it not, leaſt it ſpeake leſſe and leſſe, till it ſpeake not at all: yeelde to the whiſperings of the Spirit, and quench it not: deny not any requeſt the Spirit makes.

Fourthly, If all that will have any intereſt in CHRIST, muſt deny themſelves, you ſee how prone our nature is to evill, els we needed not this exhortation. We ſinke downe to ſin, as a ſtone doth to the Center, the fleſh is ſtill drawing and byaſſing us the wrong way; the heart is leading us the wrong way: therefore let us not have too good an opinion *Vſe.* 3.

of our ſelves; let us bee jealous with a holy jealouſie; remember the Fleſh is prone to evill continually.

*Queſt.* But how ſhall wee know it?

*Anſw.* I anſwere, that it is plaine in many things.

*Queſt.* But how ſhall wee know whether the deſire be from the Spirit, or from the Fleſh?

*Anſw.* A man deſires a place, hee ſaith it is to doe good with it; he deſires honours for the good of others.

*Queſt.* But how ſhall wee know if hee doth ſo?

*Anſw.* I anſwere, that in theſe generals no exact ſignes can be given, yet we will gueſſe at ſome, whereby yee may know it.

1. Firſt, conſider if it bee a turbulent deſire: deſires of Grace, are as naturall deſires, gentle and quiet: unnaturall heate and thirſt, are turbulent and violent; ſuch are the deſires of the Fleſh.

2. Secondly, the deſires of the Fleſh are haſtie, it runnes without an errand, when as a wiſe man ponders his wayes. The deſires of the Spirit doe not eaſily riſe; we muſt take paines with our hearts for good deſires; fleſhly deſires are haſtie.

3. Thirdly, know it by the ſatisfaction you give it: doth ſatisfaction of your deſire, make you more heavenly minded; it is right: but doth it make you earthly minded, and indiſpoſed to holy duties; then the deſire is from the fleſh.

Fourth-

Fourthly, know it by the contrary; If the duties of Prayer and the like, doe weaken the deſire, then it is Carnall; but if they ſtrengthen it, ſo that you goe on with boldneſſe and ſecuritie, it comes from the Spirit. 4.

Fifthly, know, if there be ſome ſelfe-reſpect that doth carrie you, ſo farre yee goe and no farther: that reſpect being taken away, ye end. Doe you it in ſecret and conſtantly; even then when ye are ſequeſtred from all other reſpects, and have nothing elſe but Gods glorie to ſtirre you up to doe it: If the heart be juſt, wee doe it when we have no other end in it. Are yee angry with your ſelves, when ye neglect Gods buſineſſe? Are ye angry with a Sonne, becauſe he neglects God, or is it becauſe of his looſeneſſe and diſſoluteneſſe; becauſe hee takes ill courſes, and would waſte your eſtates? Many men are zealous for ſinnes againſt themſelves, for ſinnes that prejudice themſelves: As Miniſters are angry with ſuch as rob the Church, and have Impropriations, and ſometimes deſervedly too; but when the Pulpit rings of nothing but this, it is a ſigne that it is onely out of Selfe-reſpect. So the people cry out of the Miniſters Covetouſneſſe, but it is out of ſelfe-reſpect, becauſe they are loath to give them that which is their due. *Iohn* was zealous for God, but it was with an eye and reſpect to the Kingdome. So *Hoſea* 7 14. *The people faſted and aſſembled themſelves together, but it was but for* 5.

*Corne and Wine*: take away our reſpects, we are cold; theſe are deſires that ſhould be denied.

*Vſe.* 4 Fourthly, if all that have intereſt in Chriſt muſt deny themſelves; then try whether you have intereſt in Chriſt or no: are ye willing to deny the fleſh? Are ye willing to undergoe the croſſe? To crucifie the fleſh for Chriſt? Elſe ye are not in him. He muſt deny himſelfe that is in Chriſt: all are ready to ſay, that they deny themſelves when as it is ſpoken in generall; but if ye will know whether you deny your ſelves or no, conſider but theſe three things.

1. Firſt, are ye willing to be informed? Will ye try and ſift things to the bran? Try ye if the thing be lawfull which ye deſire? If ye ſtop your eies and eares, and will not examine it, you do not deny your ſelves, it is all one to ſtop the light, as to have it and not to follow it: Is there not a ſecret light within you, that tels you it is a ſinne? doth your conſcience whiſper within you? if it doth, ye deny not your ſelves, except ye deſire to be informed. *Numb.* 24. 28. *Balaam would not goe upon any tearmes to curſe Iſrael, at the firſt and ſecond requeſt*; he had a ſecret light within him that told him that he ſhould not go, though God bad him go; but yet God who knows the waies of the fleſh & Spirit, ſaw that he lingred after BALACKS wages, and therefore he bids him goe,

and

and he went: hee did not ſatisfie his conſcience. So SAVL caried it fairely, when as hee offered Sacrifice before SAMVEL came; ſo hee did when hee ſpared AGAG and the beſt things; pretending a Sacrifice to be made with them: yet his conſcience told him that it was a ſinne, hee did not ſatisfie it. Examine things to the full, elſe yee deny not your ſelves. We Preach to you, that you muſt doe thus and thus; peradventure yee deceive your ſelves and reaſon againſt it, yet your Conſciences are convinced. 2. *Corinth.* 4. 2. *Wee ſpeake to your Conſciences, and approve our ſelves to them*; not to the wits and humours of men, but to their conſciences, in the ſight of GOD and men. You muſt love the light: *Iohn*, 3. 21. *Hee that doth truth commeth to the light, that his deeds may be made manifeſt, that they are wrought of GOD.* Doe yee chooſe the light, without ſeeking any diſtinctions, or evaſions? If a man ſeeke evaſions, it is a ſigne hee is not of the truth. Hee that loves the truth is of the light. *Phil.* 1. 10. *Hee approved things that are excellent*; hee is willing to hold up his actions to the Sunne, as one doth a veſſell, to ſee if there be ever a flaw in it. Yee may call ſanctifying the Sabboth, Iudaiſme; yee may call ſtrictneſſe of life, Hypocriſie and Preciſeneſſe; Zeale, indiſcretion; But what ſay your conſciences of them? If that which we doe be but hypocriſie, why doe you not it in reality?

*Obiect.* Yea, but you are more ſtrict than the rule.

*Anſw.* Why, then try whether it bee ſo or no, take not the word upon truſt. 1. *Corinth.* 3. 5. *Wee are the Miniſters by whom yee beleeve, and not what yee beleeve:* If yee are not willing to ſearch what the good will of GOD is, yee deny not your ſelves. In thoſe things that are in queſtion, ſee that you ſatisfie your Conſciences and that light which is within. If there bee a queſtion about ſanctifying of the Sabbath, and gayning; doe as your Conſciences bid you, ſee if there be not a reluctancie within.

2. Secondly, conſider what yee doe in caſe of a ſtrong affection, in a ſtrong temptation, in a particular humour; it is not what a man doth in coole blood; but what doe you when as opportunity and ſtrong affections meete? Hee is a good Pilot, that ſhewes himſelfe ſo in a ſtorme; hee is a good Souldier, that ſhewes himſelfe ſo in a breach; ſee if you doe as ABRAHAM, he denyed himſelfe in his Son: It is Selfe-deniall, when as a man renounceth himſelfe and his fleſh; when as they aske him violently and importunately. Will you omit no duty though it coſt you much; As DANIEL *would not leave off Prayer, though it ſhould coſt him his life, Dan.* 6. 10: will ye not cõmit any ſinne, though you gaine never ſo much by it; as BALAM did, and as thoſe that have the perſons of men in admiration, becauſe of advantage, doe?

doe? Try what yee doe in ſuch caſes as theſe. If ſome trouble follow ſuch a duty, what doe yee? *Mark.* 8. 38. *Hee that is aſhamed to profeſſe* CHRIST, *though it brings a Croſſe to him*, hee that will not profeſſe him in time of tryall; *of him will the Sonne of man alſo bee aſhamed, when hee commeth in the Glory of his Father.* Hath Chriſt need of the ſame thing, that you your ſelves have need of; will yee beſtow it on him? Suppoſe it be a boxe of oynment, or tenne times more; the tryall is, how we doe deny our ſelves, when as wee ſhall injure our ſelves.

Thirdly, yee ſhall know if yee deny your ſelves, by the humility and lowlineſſe of your minds: Are yee content to be tranſlated from one condition to another? An humble man is willing and content to bee tranſlated from one eſtate to another: hee wonders he hath ſo much; he will be trampled on for GOD; If yee are proud, having great thoughts of heart, yee never will deny your ſelves: The proud reſiſt GOD, *and hee reſiſteth them*: 1. *Pet.* 5. 5. They are full of murmurings and diſquiet; the broken hearts make no account of themſelves, care not for any condition, are contented with the loweſt roome, as the *Prodigall was*; ſo they have grace it is enough; If yee have this diſpoſition, it ſhewes you are men denying your ſelves: Apply theſe rules, and try if yee deny your ſelves or not: if yee doe not, 3.

know the condition, and labour to bring your hearts to it, to deny your ſelves: The wayes to doe it are theſe.

*Meanes to deny our ſelves.*

1. First, to deny your ſelves, have a right judgement of your ſelves: reckon the inward man your ſelfe; if yee reckon the Fleſh your ſelfe; riches, honours, credit and wealth that perfect the fleſh, your ſelfe; then yee will loſe all for it, yee will not deny your ſelves: Such a one will leave Religion, wound his Conſcience, rather than loſe his eſtate: But if wee reckon the regenerate part our ſelfe, it hath friends and a Kingdome; & reckoning it our ſelfe, wee will ſuffer any thing rather than hurt it: we will loſe our life and liberty, and yet are well becauſe this is ſafe. After a man is regenerate, hee reckons another thing himſelfe, than hee did before; the Spirit is now predominant, hee is himſelfe: doing Spirituall things, the Spirit is Lord of the houſe; the fleſh may come in as a thiefe, but there is a great difference, when as it comes thus, and when as it comes as a Lord: When as the Spirit is a mans ſelfe, his hold is in heaven. Let us judge of our ſelves, and wee ſhall be able to deny our ſelves.

2. Secondly, have a right opinion of other things: know that by denying of your ſelves, you gaine; yeilding to the requeſts and deſires of the Fleſh, yee loſe by it: *Math.*16.25. *Hee that will ſave his life, ſhall loſe it*; he that will

will ſave his credit and pleaſure, ſhall loſe it; the more yee deny your ſelves, and part with theſe things, the more yee ſhall have, *even an hundred for one in this life, and in the world to come life everlaſting*, *Mark.*10.30. he ſhall be a gainer by it.

Yea, but ſee the contrary, the Saints are impriſoned and perſecuted, they have many croſſes and loſſes. *Obiect.*

It is true, and therefore the Text ſaith; That *they ſhall have a hundred fold with Perſecution*; that is, GOD will multiply comforts to them with Perſecution: One may have more comfort in a Priſon, than others have in a Palace. Comfort conſiſts not in the bulke of outward things. DAVID was wiſe to take oportunity: when as hee had any thing to doe for *GOD*, though it were coſtly yet he did it: he bought his Oxen *that hee offered, hee would not offer that to GOD, which coſt him nothing*: 2.*Sam.*24.24. The water which coſt mens lives, that which he thirſted ſo much for, he powred out as an oblation to GOD, and would not drinke of it: for he knew that whatſoever it coſt him, hee ſhould be a gainer by it. *Act.* 5.41. *The Apoſtles being whipped, went away rejoycing*: None rejoyce but ſuch as thinke they are gainers by it. PAUL accompted it a great favour, to ſuffer for CHRIST: So the Apoſtle, *Iam.* 1.2. *bids vs count it exceeding much Ioy, when as wee fall into divers tribulations*: and *Iames*, 1.12. *Anſw.*

*Bleſſed*

*Bleſſed is the man that indureth temptation: for when hee is tryed hee ſhall receive the Crowne of life*: It is for your advantage, when as you loſe an eſtate, or a friend, or ſuffer any thing for GOD; yee ſhall get by it. If yee can ſay with PETER, *Lord wee have forſaken all and followed thee*, *Mark.* 10. 28. yee ſhall have an hundred fold; that is, yee ſhall have GOD.

*Obiect.* But is it not beſt to have other things with GOD?

*Anſw.* I anſwere, that God is beſt; truſt him, leave the keeping of other things to him; if yee are to loſe a friend to keepe a good Conſcience, commit it to Gods keeping, ſo if yee are to loſe an eſtate. Beſides, if yee have not theſe things from his favour, what is it to you? Yee may have them by his Providence, and not out of his favour, and then they will bee a ſnare unto you, yee will ſet your mindes too much on them, and they will load you to hell; or elſe they will be a croſſe unto you: What comfort can you have in them, if God be abſent? If God bid ſuch a thing comfort us, wee have comfort: but if he bids it not to comfort us, though wee have it, yet we want comfort; Therefore reckon theſe things but *as droſſe and dung*, as PAUL did, *Phil.* 3. 8. and not to them, but to Gods favour; forſake them if they come in Competition with him, and his lawes.

Third-

Thirdly, learne to know CHRIST aright, that will make you deny your ſelves. CHRIST is worthy all love; this knowledge of Chriſt will make you deny your ſelves, not of neceſſity, but out of a love to him. A friend that adventures his life for us, is worthy of all wee can doe: Is not CHRIST then worthy of all you can doe and more? 1. *Corinth.* 1.13. PAVL reaſons thus with the *Corinthians*; *Is Chriſt divided? Was Paul Crucified for you?* Or, *were you Baptized in the name of Paul?* If Chriſt doth all for us, wee muſt deny our ſelves for him. Looke on all that he hath done for you, and what priviledge you have by him; learne to beleeve, it will make you to deny your ſelves. PAVL went through many things, *becauſe hee truſted in the living GOD*, 1. *Tim.* 4. 10. MOSES *cared not for the wrath or favour of* PHARAOH, *becauſe hee beleeved*, *Heb.* 11. Beleeve and know, that there is a realitie in the things wee have by CHRIST: let them not bee as things onely in the fancy, but be affected with them. We rejoice in an eſtate which we poſſeſſe, and in honours we injoy; becauſe we have them. By CHRIST, *wee are Kings, and Prieſts, and heires of all*, *Revel.* 1. 5. 6. If you beleeve this, then Faith begets Love in us, which makes us willing to part with all. *Phil.* 2. 21. PAVL complaines, *That every man ſeekes his owne, and not the things of* IESVS CHRIST; that was for want

3.

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of love: 1.*Corinth.* 13. 5. *Love ſeekes not his owne*; you may ſee this in PAVL, *Acts*,20 24. *I count not* (ſaith hee) *my life deare vnto my ſelfe, ſo that I may finiſh my courſe with ioy, and the Miniſtry which I have received of the Lord Ieſus:* Learne to beleeve in CHRIST, love him, then you will deny your ſelves for him: What ever men thought of PAVL, though hee was taken to bee *a mad-man*, *Acts* 26. 24. yet the *love of* CHRIST *did conſtraine him*, 2.*Corinth.* 5.14. So as wee love CHRIST, it is no matter what we ſuffer.

4. Fourthly, the laſt meanes to helpe us to deny our ſelves, is the manner how wee ſhould deny our ſelves: Be peremptory in denying the requeſts of the Fleſh, barre up the doores, give the fleſh no audience; nothing is better than a peremptory will, if it be well ſet; nothing worſe, if it be ill. When IOAB would have perſwaded DAVID to ſlay ABNER, DAVID gives him a peremptory deniall; ſaying, *What have I to doe with you, yee ſonnes of Servia?* So CHRIST gave PETER a peremptory deniall, when as he would diſſwade him from his Paſſion; hee ſaith unto him, *Get thee behind mee Sathan.* The fleſh is of your old acquaintance, that hath bin borne and bred with you, and therefore is ready to deceive you; wherefore looke to it. *Acts*,27. PAVL ſaith *to them that would diſſwade him from going vp to Ieruſalem, What doe yee weeping and breaking my heart?*

Their

their expoſtulation with him weakened the ſinewes of his intention, and ſoftned his purpoſe. Bring theſe meanes to particulars, having occaſion, let them not remaine in generall: You that heare me now, examine your ſelves, none that heare me this day but had need particularly to deny himſelfe: ſome humours hee hath that he muſt deny; give not over till thou haſt done it. This will ſcowre out the ſtaines out of your Soules, labour therefore for to do it: Put caſe, that ſatisfying ſuch a deſire is pleaſant, yet denying of it will bring you more pleaſure and profit; there are none that gaine by ſinning, and none loſe by ſerving God: You are gainers while you loſe your credit for God, or your riches; he will either give you more, or elſe hee will give you more comfort in the little which you have. Are you reſtrained? God will give you longer and larger liberty from the yoke of Sinne: loſe you a momentany delight? God will give you a ſtronger delight. A luſt being removed, there is a blemiſh wiped away, every luſt is a ſpot on the ſoule; If yee ſuffer a luſt to continue, that ye are indulgent to, it defiles you, it makes you indigent: Luſts cauſe want. Beeing brought under the power of a luſt, yee are under a Tyrant. Againe, what ever your hearts are ſet on, and you will not denie your ſelves in it; if yee belong to God yee ſhall be croſſed in it: your ſtrong affections will be your ſtrong

ſtrong afflictions. DAVID was croſſed in his ABSOLON; ABSOLON, in his Kingdome; AMMON in his TAMAR. Againe, if you will ſatisfie your luſts, there is no end of it, yee muſt be alwaies adding fuell to them, which increaſeth the fire. Conſider, that in this, our heart is deceitfull: wee being minded to continue in things, though it bee but for a time, wee will not eaſily be brought to judge aright of them afterwards, wee judge not then without a bribe: and our judgement being bribed, they are then eaſily corrupted. Take heed therefore of Cuſtome: this is hard to be reſiſted: the fleſh will expect the ſame entertainment from us at the laſt, as it had the ſecond or third time. Cuſtome doth prejudice us much; it intends the originall Corruption; it leads us captive with violence: being accuſtomed to any luſt, know that it is hard to renounce it, becauſe cuſtome addes unto its ſtrength. When we have judged already of a thing, we are loath to judge againe. But now my Brethren, conſider, if yee erred once, that will not excuſe the ſecond errour: Cuſtome is, but *Vetuſtas erroris*, the antiquitie of errour; Gods Spirit muſt bee the rule of our lives: Cuſtome is an ingagement to us, to continue in thoſe things wherein wee ſhould deny our ſelves: So the opinion of men, is a hinderance to Selfe-deniall; having uſed ſuch a courſe we will not alter it; if we doe, men wonder at it;

it; this keepes men off from ſelfe-deniall. Wherefore that your hearts deceive you not, remember this caution; Take heed of Cuſtome.

Laſtly, if no man hath any intereſt in Chriſt unleſſe hee deny himſelfe; then ſee the way of drawing neare to CHRIST: The more we deny our ſelves, the leſſe diſtance is betwixt him and us; the nearer our wills are brought together, the nearer wee come to him; the more fully we emptie us of our ſelves, the more perfectly we deny our ſelves, & the nearer wee come to him. And thus much for the firſt Poinct; that whoever lookes for any intereſt in CHRIST, muſt deny himſelfe. The ſecond followes which is this. *Vſe.* 5.

*That the wayes of GOD are full of Croſſes; they have much difficulty in them:* CHRIST tels men, *They muſt deny themſelves, take up their daily Croſſe:* they muſt goe through croſſes, and looke for them: the wayes therefore of GOD are full of croſſes. And this muſt needs be ſo, for three reaſons. *Doct.* 2.

First, God will have it ſo, that wee may beare witneſſe of the truth: Words are but a ſlender teſtimony; therefore GOD will have men ſuffer and bee impriſoned too for the truth: This is that good confeſſion of Chriſt, when as we confeſſe him, not in word but in deed. God therefore will have us beare Croſſes for this end. 1.

Second-

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ſtrong afflictions. DAVID was croſſed in his ABSOLON; ABSOLON, in his Kingdome; AMMON in his TAMAR. Againe, if you will ſatisfie your luſts, there is no end of it, yee muſt be alwaies adding fuell to them, which increaſeth the fire. Conſider, that in this, our heart is deceitfull: wee being minded to continue in things, though it bee but for a time, wee will not eaſily be brought to judge aright of them afterwards, wee judge not then without a bribe: and our judgement being bribed, they are then eaſily corrupted. Take heed therefore of Cuſtome: this is hard to be reſiſted: the fleſh will expect the ſame entertainment from us at the laſt, as it had the ſecond or third time. Cuſtome doth prejudice us much; it intends the originall Corruption; it leads us captive with violence: being accuſtomed to any luſt, know that it is hard to renounce it, becauſe cuſtome addes unto its ſtrength. When we have judged already of a thing, we are loath to judge againe. But now my Brethren, conſider, if yee erred once, that will not excuſe the ſecond errour: Cuſtome is, but *Vetuſtas erroris*, the antiquitie of errour; Gods Spirit muſt bee the rule of our lives: Cuſtome is an ingagement to us, to continue in thoſe things wherein wee ſhould deny our ſelves: So the opinion of men, is a hinderance to Selfe-deniall; having uſed ſuch a courſe we will not alter it; if we doe, men wonder at it;

it; this keepes men off from ſelfe-deniall. Wherefore that your hearts deceive you not, remember this caution; Take heed of Cuſtome.

Laſtly, if no man hath any intereſt in Chriſt unleſſe hee deny himſelfe; then ſee the way of drawing neare to CHRIST: The more we deny our ſelves, the leſſe diſtance is betwixt him and us; the nearer our wills are brought together, the nearer wee come to him; the more fully we emptie us of our ſelves, the more perfectly we deny our ſelves, & the nearer wee come to him. And thus much for the firſt Poinct; that whoever lookes for any intereſt in CHRIST, muſt deny himſelfe. The ſecond followes which is this. *Vſe. 5.*

*That the wayes of GOD are full of Croſſes; they have much difficulty in them:* CHRIST tels men, *They muſt deny themſelves, take vp their daily Croſſe:* they muſt goe through croſſes, and looke for them: the wayes therefore of GOD are full of croſſes. And this muſt needs be ſo, for three reaſons. *Doct. 2.*

Firſt, God will have it ſo, that wee may beare witneſſe of the truth: Words are but a ſlender teſtimony; therefore GOD will have men ſuffer and bee impriſoned too for the truth: This is that good confeſſion of Chriſt, when as we confeſſe him, not in word but in deed. God therefore will have us beare Croſſes for this end. 1.

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2. Secondly, God will have men tried; and that they cannot be without Crosses: Therefore 1. *Corinth.* 11.19. *Heresies must needs come, that those who are faithfull may bee tryed*; that the good may be distinguished from the counterfeit. Afflictions and crosses are the best touchstones; therefore they are called trials, because they try and prove men.

3. Thirdly, this must needs be so, from the nature of things themselves. Men cannot runne on in obedience to CHRIST without opposition. A faithfull Christian man must reprove others as IOHN BAPTIST did, and then it may cost him his life. It may cost us our lives and losse of favour, (as it did MOSES, *Hebr.* 11. *Who endured Pharaohs wrath,*) for standing out in good causes. In many actions wee may and shall be censured; for we must be just to men and upright to GOD, and not bee byassed a wrong way; and for this we may be opposed. The Sabboths must be kept though some losses may come by it; many other actions must be done, wee must speake for CHRIST, as PAVL and DANIEL did, which cost them Imprisonment, and so it may doe us.

4. Fourthly, looke on the world, and there is a necessitie that we should have crosses, if we will follow CHRIST. For *Iohn* 15.19. *The world loves her owne, and hates them who are Christs*; They are resisted, and cannot resist againe.

againe. The world puts croſſes upon the Saints, and as if they were not forward inough of themſelves, the Divell helpes them forwards: Hee ſets their tongues on worke, *Iames*, 3.6. *Their tongues are ſet on fire of Hell*; hee ſets their hands on worke, *Revel.* 2. 10. *The Divell ſhall caſt ſome of you into Priſon*; that is, men by the Divels inſtigation ſhall doe it.

Fiftly, it muſt needs bee ſo, in regard of mens conditions and themſelves; they muſt have croſſes to prevent ſinne: CHRIST the good Shepheard ſets Dogs on his ſheepe ſometimes to barke at them, and if that will not ſerve the turne, to bite them too: Partly, for ſinnes preſent, which they contract. Proſperity makes them ruſt ſometimes; therefore GOD ſets ſcullions to rub them over and makes them bright, though they make themſelves blacke. GOD ſends afflictions on the good to make them better; threſhing makes the corne though it were good before, to be much better: the fire though the gold be good before, yet it makes it much purer: health though it be good, yet exerciſe makes it better. 5.

Now as the wayes of GOD are full of croſſes, ſo they have much difficulty in them; and that for theſe reaſons.

Firſt, becauſe of Selfe-deniall: This ſelfe-deniall muſt needs bee, and it is hard and 1.

difficult for a man to deny himſelfe: it is a hard thing to deny a ſtranger being importunate; it is harder to deny a friend, a wife, or a ſonne: but it is hardeſt to deny amans ſelfe, to deny a ſtrong luſt, a naturall inclination, which is ever begging and asking, that is like a continuall dropping, this is difficult.

2. Secondly, looke on the Law, and it is difficult: the Law *is ſpirituall, wee are carnall, ſold under ſinne*, and yet muſt bee ſquared by it.

3. Thirdly, it is difficult in regard of our affections: theſe make the waies of God difficult: we are to goe on in the midde way, but our affections bias us another way; wee no ſooner love things but we over-love them: ſo we are ready to over-joy and grieve for things: theſe affections diſtemper the minde, and the minde being diſtempered, we are like a barrell ſtirred and turned up ſide downe, nothing but mud comes from it.

4. Fourthly, looke on our natures, and it is difficult. What is in man, in common or corrupt nature? The waies of God are above common nature, above our reach and up the hill; they are more difficult to corrupt natures: all Gods wayes are contrary to it, and it to them; there is a contention a contrariety betweene them, and ſo a great difficulty.

Fifthly,

Fiftly, compare it with other things, and you will finde it difficult: to get an art or liberall ſcience, what paines and difficulty muſt be uſed: now to have Gods Image renewed in us, muſt needs be harder: for to this we have a contrariety and reluctancy, to the other a naturall propenſnes: therefore it muſt be difficult. 5.

Laſtly, looke to the variety and change wee muſt run thorow: *Phil.* 4. 12. *We muſt want and abound, beare good report, and bad report*; It is hard to beare proſperity; as hard as it is to drinke much wine, and not be giddy: It is hard to beare adverſity and not to ſtoope; hard to beare ſcorches without ſhrinking; ſome can beare want, but aboundance makes them leave God: many can beare good report, and cannot away with bad report: ſome can do both, but yet they will not looſe their wealth: ſome can indure that, but not impriſonment: to go through thicke and thin is hard and difficult. 6.

But now you may aske mee two queſtions. If this bee ſo, how comes Chriſt to tell men; *Matthew* 11. 30. *That his yoke is eaſie and his burthen light?* how is that true, *Prover.* 3. 17. *That all the wayes of wiſedome are wayes of pleaſure?* Why promiſe yee ſo much joy and peace in Religion, if there bee ſo many croſſes following it?

*Answ.* To this I answere; First, that the wayes of GOD are pleasant to any man that is right, to one that is renewed. 1. *Corinth.* 2. 6. *Wee preach wisedome to them that are perfect*; that is, to them that are upright: So the wayes of God are pleasant to those that are upright, and able to judge of them: yet they are not so to others. If I say that good meate and drinke are pleasant, it is true, and you will all agree to it: yet it is not so to a Sicke man: So the light is very comfortable, yet to sore eyes it is burthensomē: So Gods waies are pleasant, yet to men having sore Eyes, sicke Consciences, and distempered affections, they are difficult.

2. Secondly, Gods waies are pleasant in themselves, whereas other wayes are bitter. Gods waies bring pleasure and content, they are pleasant in themselves; therefore they are alwaies so: but things that are pleasant by occasion, are not alwaies so: As the pleasure of Sinne, *is but for a season*, *Hebr.* 11.25. and by occasion of satisfying the lust; but *a good Conscience is a continuall feast*: at all times Gods waies are a burthen and yoke to the flesh, but to the Spirit they are easie.

*Object.* But you will object, If the wayes of God are difficult and full of crosses, it will discourage men to be religious; how shall wee runne the wayes of Gods Commandements with cheerefulnes, seeing they are so full of crosses:

I anſwer, that though the waies of God are in themſelves difficult, yet they are eaſie to thoſe that come after Chriſt, and that in theſe regards.

1. Firſt, every one that comes to CHRIST hath another ſpirit and heart given him, that makes him with *Paul*, *Rom.* 7.22. *to delight in the Law of God concerning the inward man.* I will ſay of this as Chriſt anſwered *Peter*, when as he asked him, who ſhould bee ſaved if rich men were not: *this is impoſsible* (ſaith Chriſt) *with men, but it is poſsible with God*; *Matt.* 19. 26. that is, ſuch a man cannot change his owne heart, but God can, and then the waies of God will be pleaſant: God can give you another nature, and they will be eaſy.

2. Secondly, though they be difficult in the croſſe, yet take altogether, thē there is pleaſure: take therefore the reward and gaine with the labour. The merchant indureth much, yet the hope of gaine ſweetens all: a covetous man indures much labour, hath a hard lodging, faſts much, but yet the gaine contervailes all. *Finis dat amabilitatem mediis*, The end ſweetens the meanes: the hope of harveſt makes the husbandmans labour pleaſant. So it is with Chriſt; he is pleaſant if you put all together; if you looke to the joy and reward as well as to the croſſe: looke on them as on weights in the ballance: if the weights be equall, they ſtirre not; but put more weight into one ſcale, then the other

though it ſeemed heavy before, yet now it is but light. So it is with theſe croſſes; in themſelves they are heavy, but compare thē with the iſſue, the end & reward, they are but light: *our light afflictions, which are but for a moment, purchaſe us a far more exceeding weight of Glory*, 2 *Cor.*4.17.

3. Thirdly, to runne the waies of Gods commandements with our owne ſtrength, it is difficult; but having another ſtrength more than our owne, it is eaſie. It is hard for a child to goe up the ſtaires of himſelfe, but if a ſtrong man takes him by the hand, it is eaſie; though theſe waies be hard, what if the Holy Ghoſt helpe you, then they will be eaſie. A man that lookes on an artificial thing, he wonders at it, & cannot tell how to turne his hand to doe it; but if he once get the art, it is eaſie: ſo it is with us; before we are in CHRIST, all is hard to us: but if we are once in him, all is eaſie. Looke to the Apoſtles, they were ſhie at the firſt of every thing, of ſuffering for Chriſt; but afterward they indured any thing, whipping, and death for him.

4. Fourthly, it is hard to part with that which we prize and love much; but when as wee are perſwaded, that there is no ſuch thing in it as we thinke there is, then it will be eaſie for to part with it. No man grieves much, that the flowers that he hath in his hand, wither: that hē loſeth counters or ſhadowes: ſuch are the things that we ſee and have, *Pſal.* 39.6. *they are but*

*but as flowers:* our eies being opened to ſee that theſe things are ſo, it is an eaſie thing to diſcerne them; to one that is humbled this is eaſie; he that hath felt the burthen of ſinne to be heavy, will find Chriſts yoake to be light; the Divels yoake is a hard and heavy yoake, hee that hath felt the bitternes of ſinne will thinke Gods waies to be pleaſant.

Fiftly, conſider to whom we do all that we doe: *as David ſaid to Micol, 2. Sam. 6. 21. Wee doe it to the Lord:* this makes all eaſie: this made all eaſie to *Paul, Acts 21. When as Agabus told him, that he ſhould be bound at Ieruſalem*, he tels them, *that he is not onely ready to be bound, but likewiſe to dye at Ieruſalem, for the Name of the Lord Ieſus.* A ſouldier doth much more, when as he ſeeth his Generall looking upon him; a good ſervant will worke out of his heart, when as his maſters eie is upon him, eſpecially if his maſter hath a good eye: conſider then that we doe all for Chriſt, and this will ſweeten all. 5.

If this be ſo, that the waies of God are full of croſſes and difficulty, then learne from hence, to account of ſo much beforehand, and prepare for it, before ye enter into thoſe waies of God: take heed of *Baruchs* fault, *Ierem. 45. 5. Looke not for great matters for your ſelves: in the world ye ſhall have affliction; Iohn 16. 33. but in Chriſt ye ſhall have peace:* looke therefore for all in heaven. Remember ye muſt not take *Vſe. 1.*

Christ onely as a Saviour, but you must take him as a Lord, as a husband; you must have a wedding garment, a conjugall affection, and be divorced from all other things, that so you may take him thus: ye must take him as your husband, for better, for worse, with losses and crosses; your will must be subject to him in all things. If to be Christs servant were onely to give him a cap & a knee, he would have many that would serve him; but you must obey him: *His servants you are to whom yee obey, Rom. 6. 16.* There are servants which you call Retainers; which doe their owne worke on the weeke daies, peradventure on the Sabbath they come to their master and serve him; thus most are Christs servants; they will serve him on the Sabboth perchance, but at no time else; but as on the Sabboth, so at all times else you must deny your selves. In other mariages *error personæ*, doth nullifie the mariage; so doth it when wee take Christ: it is an error in our judgements, not to know what he is; and that is the reason why we so quickly fall away from him: wherefore every one that lookes for any interest in Christ, must consider with himselfe before hand, and cast his eies on all his comforts, on that which is pleasant to him, and resolve to part with it for him; yea, he must looke on bitter things, on the sufferings of others, and make account of disgraces and persecutions if hee will follow Christ: if better

better come, doe you *reputare in lucrum*, count it over-plus. *Cæſar*, when as hee was going to fight, would uſually tell his Souldiers, that the enemies were as many more as they were, that ſo he might make them more reſolute and audacious; If you meane to follow Chriſt, looke for a rainy day. It may bee it is a faire morning, but yet we know not what the evening will bee: *Neſcis quid ſerus veſper vehat.* Shall a man goe to ſea, and not looke for ſtormes? Shall a ſouldier goe into the warres, and not looke for enemies? Forecaſt this therefore, leaſt going with 2000. you are met with 20000. and overcome, your reſolutions being too weake.

Secondly, if the wayes of God are full of croſſes and difficulty, then it is not the way to heaven that moſt men goe: that common road of pleaſure and jollity which moſt men tread in, is not the way: the true way is *per duerticula*, a by, a narrow way which few men follow. If we find our waies full of jollity, we have cauſe to ſuſpect thē, *Luk.6.21. Woe unto ye that laugh now, for ye ſhall weepe hereafter: ye that are full here, ſhall hunger hereafter:* this looſenes in following Chriſt is not the way. My brethren, if ye are going to any City, and yee are told before hand, that in the way to it, there are many narrow bridges, many brakes to goe thorough; that there are many vagrants to devoure you, many ſy-

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rens to allure you; if ye find no ſuch thing, yee may well ſuſpect that ye are out of the way; for if ye find no ſuch oppoſition, no ſuch croſſes & difficulties, no ſuch ſtrong luſts in the way to heavē, it is a ſigne ye are out of the way, *whoever will live godly in Chriſt Ieſus, ſhall ſuffer perſecution: Paul* tels *Timothy* here, that he *hath known his perſecutions and afflictions*; and then hee concludes, that *whoever in this preſent time*, or in ſucceeding generations *will live a holy life, muſt ſuffer for it.* A man may ſuffer and doe much for Chriſt; but *Paul* tels him, he muſt goe further, and *ſuffer perſecution*, for Chriſts ſake and the Goſpell.

2 *Tim.* 3. 12.

*Obiect.* But you will obiect, Why ſhould any man ſuffer for the Goſpell, ſeeing that the Goſpell brings glad tidings of peace?

*Anſw.* I anſwer, that there are two parts of the Goſpell: the firſt is, that if you take Chriſt ye ſhall be ſaved: the ſecond is, that if ye take him not, ye are damned: it is not the firſt part, the offring of Chriſt, but the ſubſequent condition, that doth breed perſecution, *Matth.* 21.33. *When as the maiſter of the vineyard ſent his ſervants to the husbandmen, all his ſervants were abuſed, becauſe they called for fruite*, which the husbandmen were unwilling to give. When holy men call for fruit and amendment of life, this ſtirs up men againſt them. If in the way ye go, ye find not thoſe croſſes, this oppoſition, it is the broad way, not the way that leadeth to life.

Thirdly,

Thirdly, if the waies of God are full of croſſes, then bee not diſcouraged from doing good actions for the croſſes that follow them, that is a neceſſary concomitant, and cannot be ſevered. Many would be willing to doe much, but it may coſt them their eſtates: then they favour themſelves, and will ſleepe in a whole skin: But if a caſe comes, that yee muſt ſtand againſt Popery, and for juſtice againſt indirect courſes, ſtand to it though perſecution and impriſonment come; turne neither to the right hand, nor to the left hand: that is, there are many ſtops and lets in the way which God hath chalked out unto us; yet though there be Lions in it, ye muſt not ſtep out of it; ye muſt go on, ye muſt grapple with the croſſe & not goe out of the way: if ye balke thoſe croſſes or if yee ſit ſtill and do nothing, yee provoke God againſt you, as much as for your evill deeds. *Rev.2.19. I know thy workes and ſuffrings* (ſaith Chriſt.) Chriſt takes notice, if ye ſuffer for him, ſo he doth if ye decline the croſſe: Cowardlineſſe may loſe your ſoules, as well as rebellion your bodies. If yee have good cards yet if you play them ill you looſe; ſo when you have a prize in your hands and not uſe it, you looſe by it: ſo when as you have opportunity to do good, and do not ſtand out, God will call you to account for it: ye ſhall receive judgement, for ſinfull ſilence, as well as for corrupt ſpeach. *Iudges* 8.23. *Meroz*, *Vſe.3.*

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*was curſed, becauſe they came not out, to helpe the people of God, as well as the enemies that fought againſt them. Luke* 13.6. *The barren Trees that did beare no fruite, were cut up, as well as the briers:* ſo ſhall men that have places, in which others would have done good. *Re* 21.8. *the fearefull*, are put firſt in the catalogue, of thoſe, *which ſhall have their portion in the lake of Brimſtone, which burns with fire for ever:* thoſe that are afraid to do good ſhall have their portion there. Take heed therefore of miſſing opportunities through feare or cowardize: deny your ſelves, take up the croſſe and follow Chriſt, whiles you may. Many are much to blame, ſo that we may take up *Ieremies* complaint againſt them, *Ierem.*9.3. *that there is no man that hath courage for the truth:* wee may ſay of moſt men, as of Harts and Staggs, they have ſtrength and great hornes, yet they doe nothing with them, *quia deeſt animus*; becauſe they want courage. Some good Chriſtians have fire in them, but yet they want blowing. Now what arguments ſhall I uſe to make men follow the truth, notwithſtanding theſe croſſes and difficulties? We magnifie valor in any man, and the valor which wee do ſo magnifie, it is but as a ſwelling of a wall, before the breach: it is nothing to this fortitude to ſuffer for Chriſt, and a good cauſe, being called thereunto; the doing of things without difficulties, is no triall: excellent things are difficult

ficult: this obedience which you owe to Christ is not simple obedience, but passive obedience, and hath more difficulty and excellency: to what end is the Spirit and regeneration given you, if it stir you not up to do more than others can or will do *Luther?* was glad of his opposition, that brought advantage to him: so *Paul* saith, that his sufferings will further his reckoning. Souldiers out of vaine glory strive who shall be first to scale the wals, and to enter the breach; that which they do for a shadow, let us do for true realities: let our affections run out in this. Consider, that in Gods cause if ye suffer not for wel doing, ye shal suffer for ill doing; else there were an inconsequence in that of *Peter*, 1 *Pet.*3.17. *It is better to suffer for well doing, than for evill doing.* If ye suffer not evill with men for well doing, yee shall suffer of God for evill doing. Consider all those Martyrs and worthies of the Lord have gone before us, who have acted their part, and are now departed off the stage; they might have escaped if they would: *Iohn Baptiste*, if hee would have beene silent; *Mordecay*, if he would have bowed the knee: *Those who wandered about in sheep skins, and goates skins, Heb.* 11. might have bin clad in silkes and velvets as well as others, if they would not have stood for the truth. *Moses* might have enjoyed the pleasures of *Egypt*, he might have bin accounted the son of *Pharaoh* his daughter, but hee would not.

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Conſider, if one aske you this queſtion, Will ye bee as a pibble or a pretious ſtone? would ye be worth 1000. others? You reſolve to ſuffer for the truth: Conſider what a perſon ye take upon you; that ye muſt do nothing unbeſeeming your ſelves? then you wil ſay with *Nehemiah, ſhall ſuch a man as I flee? and who is there that being a man as I am, wil flee to the temple to ſave his life, Nehemiah?* 6.11. *Paul* conſidered himſelfe, and therefore would not yeeld an inch to the falſe Apoſtles, *Gal.*2.5. Conſider what God expects from you. A mud wall may be made up of any thing, but the wall of a palace muſt bee made up with other materials: if ye will be Temples of the holy Ghoſt ye muſt have other actions. Let thoſe who are watchmen, both for Church and common wealth, let others who are in greater place, conſider this; if you turne falſe, yee betray both your ſelves and others: reſolve therefore to deny your ſelves, having ſuch a perſon and ſuch a charge.

But ſome will object, I would do thus and thus, but I can do no good in it.

I anſweare, that it is more than you know: but however, thou ſhalt bee ſure to have thy reward if thou do what thou maiſt: The Phiſitian hath his praiſe, though his patient dies: The Lawyer hath his fee, though his clients cauſe miſcarry: God often ſends meſſengers, though they prevaile not, that men might

might beare witneſſe to the truth.

Yea, but the times are bad, and worſe than ever they were.

To this I anſwere, that the worſer the times are, the better the Saints ſhould be: the ſtaves are moſt needed in the darke night: *Mark.* 8. 38. *He that is aſhamed of mee, ſaith Chriſt, even in an adulterous and ſinfull generation, of him will I be aſhamed when I ſit in my Glory.*

Yea, but I am alone, and therefore can doe nothing. *Obiect.*

But what if thou art alone? *Eliah* was alone for ought he knew; yet he withſtood all *Baals* prophets, and overcame them. *Luther* was alone, ſo that one ſaith of him; *Vnus homo ſolus, totius orbis impetũ ſuſtinuit*, that one man withſtood the force of the whole world: And what if thou art alone, yet one cole may kindle an other, and that another; and ſo mayeſt thou. Men are incendiaries to make one another wicked; be thou ſo to make others good: however, though thou art alone, yet thou ſhalt take away that reproach from a nation, which God ſpeakes of, *Ezec.* 22. 30. that *he ſought for a man among them that ſhould make up the hedge, and ſtand in the gap before him, for the land, that he ſhould not deſtroy it, but he found none*; There will be a man, that is, a man of authority to oppoſe the ſtreame. *Anſw.*

Fourthly, if the waies of God are full of difficulty, then we ſhould learne from hence to pro- 4.

proportion our labour to the worke: wee tell you of this not to deterre you from comming to Christ, but to excite men to take paines answearable to the worke. Christ told his Auditors, they *must deny themselves*, that they must take paines if they will follow him; and this we tell you in his name: wee would have yee know the worst before hand: many thousands lose their soules, because they thinke that lesse will serve the turne, that there needs no such strictnesse: no fallacy of Sathan deceives men more than this. If a man come to buy a Iewell that is worth 500 l. if he bids but 400 l. for it, he goes without it, as well as if he had bid nothing at all, because he comes not to the full price of it: So he that will purchase heaven, he must bid the full price of it, els hee goes without it: as good never a whit as never the better (as we say.) If a man be to lift a burthen which is as much as he can doe with his whole strength, if he puts but part of his strength to it, he cannot stir it, hee were as good never to touch it: so it is here. It were better for you to do nothing, than not to do enough; for if ye lived still in wickednesse, it might perhaps humble you; but when as men do but a little, but yet not enough, they see not their misery: better not to do at all, than do things thus by halves. Sathan deales with men, as men with children: they take away gold and silver from them, and stop their mouths with rattles and coun-

counters, ſo Sathan, becauſe mens conſciences muſt have ſomething to ſatisfie them, ſuffers them to do ſomething, but yet not ſo much, as they ſhould. Pity it is to ſee ſo many loſe their labours: they come very neare, within a ſtep or two to heaven, & yet miſſe it: many there are which do much, like the young man, yet ſomething is wanting, that alſo muſt be had els, there is no Salvation. Why is there ſo little change in men, but becauſe they thinke that leſſe will ſerve the turne? This cold, overly & cuſtomary performance of holy duties marres all; therefore conſider but this.

First, that it doth you no good at all: what good did the *Laodiceans, luke-warmnes do them:* they had as good bin cold: yea, *God wiſheth, that they were either hot or cold: Rev.* 3.15. What good did all that *Amaſiah* did to him; ſeeing that he did it not with a ſincere & perfect heart? Theſe dowbaked ſervices (as I may ſo ſtile thē,) theſe carkaſes without life; theſe ſlight ſervices profit not: therefore there are conditions added to thē in the Word: praier prevailes, *If it be fervent: Iam.* 5.16. *If thou beleeveſt with all thine heart. Acts* 8. *Effectuall faith, diligent hope, and fruitfull love:* It is a good obſervation of Divines, that God loved *adverbes*, better than *verbes*, well doing, above doing: thoſe that *came to the wedding, not having wedding garments, were ſhut out, Mat.* 22.11,12.13. as well as thoſe that came not: thoſe that offred ſtrange fire, as *Nadab* and *Abihu*, and their company, were conſumed,

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1 *Theſ.* 1.3.

as well as they that did not offer at all.

2. Secondly, consider the nature of the thing, what it is to be religious. Is it an easie thing to turne nature? to worke a change? Is it easie to get ground of a raging lust? It is as hard as to get ground of the sea. Consider the difference betwixt the Law and us; *That is spirituall, we are carnall: Rom.* 7. consider the distemper of your affections and know your selves; all that we have in us is either common or corrupt nature. Gods graces are beyond the one, and contrary to the other: must we make these duties of religion to be onely in the by? Praier, keeping of the Saboths, are to most men but as things in the by, the streame of their affections runs in an other channell. There is another thing required of us then this; *we must love the Lord with all our hearts, Deut.* 6. 5. This is it which al must do; they must love God with all their strength, els they are not worthy of him. There is a qualification required of all that are saved, he is not worthy of Grace or Heaven, that seekes them not with his utmost indevour. The difference twixt *Cains* and *Abels* sacrifice was this, *Gen.* 4. 3. 4. 5. The one did it negligently: brought the worst of his fruits; the other brought the best he had. *Cursed is every one that doth the worke of the Lord negligently*; that is, contenting himselfe with the outward performance of it, doing it as a taske, and being glad when it is done and over: to do it diligently, is to worke with an eie to that which it tends to, and to obtaine the end.

end. The end of praier, is to quicken you to performe holy duties; when you obtaine this end then is your prayer, diligent. To do things onely for ſhew is nothing, the effect & end is all: you eſteeme not your ſervants workes unleſſe they obtaine their end: there is nothing that you do eſteem, the end of it being not done: What is it to pray, the end being not done, men not being built up by it? *Iude* 20. *we muſt build up our ſelves in our moſt holy faith, praying in the holy Ghoſt.* A cold formal performance doth but hurt us, breeds more coldnes & deadneſſe in us. In habits, the more imperfect the acts are, the more they weaken the habits: the duties of religion coldly performed, weaken grace. Let a man accuſtome himſelfe to write crelefly and crookedly, it marreth his hand. Let us therfore doe all we doto God with diligence and fervency: conſider that thoſe whom you thinke leaſt needed for to do it, did ſo: their diligence ſhould ſtir you up. You know *that Iacob wreſtled with God al night*; *Gen.* 32.24. & ſo ſhould you wreſtle with him with ſtrong praiers: *Chriſt himſelfe ſpent many nights in praier*: looke upon the praiers of *David*, the faſtings of *Daniel*; above all others, looke upon *Paul*, you may ſee him in *watching, in praiers & in faſtings often*; hee had a continuall ſtrife with his heart *to bring his body*, that is, the deeds of his body, into ſubjection, *I keepe under my body* (ſaith he) *and bring it into ſubiection.* 1 *Cor.* 9.27. My body, that is, the ſinful luſtes of my body,

must be brought downe; I must go thorow fighting till I have the victory, *elſe I ſhall be a Caſtaway*; I ſhall elſe have onely an outward ſhew, but yet be nothing accounted of with God. Conſider this, if a litle diligence will not ſerve the turne, adde more; if prayer will not doe it, adde faſting to it. *As there are ſome divels that will not be caſt out without faſting and prayer*; ſo alſo are there ſome ſins. Make the plaiſter fit to the diſeaſe. Cõplain not with the ſluggard, who puts his hand in his boſome, & doth nothing at all; or doth not proportion his labour to the work. Leſſe labor would ſerve the turne, if our ſoules were as dry wood, but they are as greene-wood; there muſt be much blowing ere they will be kindled. It is hard to get our ſoules to good duties, hard to keepe them on the wing; we muſt *continue in prayer, and that inſtantly too.* Men are ready to give over, and to ſit downe, but you muſt continue. *Eph. 6. We muſt watch thereunto with perſeverance*; there muſt every day be a new winding up of the ſoule; there is a ſpring of ſin in us, there muſt be a ſpring of holy duties; we muſt do them conſtantly: you have daily new croſſes, & impediments, therefore you muſt mend your pace in the way to heavẽ, & be more diligent; you *muſt be fervent in ſpirit, ſerving the Lord, and not ſlothfull.* Rõ. 12. 11. Doe your owne worke, *vp and be doing, and the Lord ſhall be with you.* 1 *Chr.* 22. 16. God will deale with you as he did with the Eunuch, he

*Mat.* 1. 21.

Rom. 12. 12

hee was *reading of the Scripture, and God ſent Phillip to him for to teach him, Act.* 8. 26. *&c.* So *Cornelius*, hee was praying, *and God ſent his Angell to him firſt, and afterwards Peter, Act.* 10. So the Apoſtles, when as they rowed *all night as Chriſt bade them, he at laſt ioynes himſelfe to them and helpes them, Math.* 14. 24. *&c.* The worſt natures with his helpe can doe any thing, the beſt without him can doe nothing.

Fiftly, if the waies of God are ſo full of croſſes and difficulties, then learne from hence to juſtifie the wiſedome of the Word of God, and the Religion in the Scriptures. It is an argument that it comes from heaven; becauſe it is not a whit agreable with our natures. It is a pure and no leaden Lesbian rule; it is a ſtraite rule oppoſite to us in all our obliquities: It is not from the policy of men, for if it were, what end ſhould they have in it? There is no content in it, a man muſt deny himſelfe, mortifie every member, and he muſt have croſſes too. Againe, a man muſt not thinke to have many following him, not to bee Captaine of Companies; here is nothing that will draw men after him. If Chriſt had done as *Cyrus* did, who proclaimed, that if any man would follow him, if he were a husbandman hee would make him a gentleman; if a gentleman, hee would make him an Noble-man; then men would have flocked to him. This juſtifies Religion againſt the dunghill-gods of the heathen; *Vſe.* 5.

then; againſt the Mahomitane religion, that tels men, what women, & what pleaſures & rewards they ſhall have, if they follow it: this argument therefore is a marke of the holineſſe and purity of our Religion. Miracles they do but excite us, they do but as the Bels that call us to the Sermon, they cannot worke faith within us; *Rom.* 10.14.17. *that comes only by hearing and reading this Word*; there is nothing in this that doth ſute with our nature: theſe inherent markes are they by which we know it to bee the Word of God. Wee propound onely the object, we do not propound ſillogiſmes: we tell you onely what it is. *Moſes* in the begining of Geneſis propounds only what God hath done, he propounds no arguments to make men beleeve it: ſo the Apoſtles come with a naked meſſage, *He that beleeveth ſhall be ſaved, he that beleeveth not ſhal be dãned.* In other ſciences, & ſo in all things els, there muſt bee principles els wee ſhould rnn into infinites. If one ſhould aske you, how know you colour? You anſwere by the light: but how know you the light? You anſweare by it ſelfe: and then you go no further. So if one aske you, how know you whether ſuch a weight bee true, you anſweare, by the ſtandard: but how know you the ſtandard to be true? onely by it ſelfe. But this is an argument that the Scripture comes from Heaven, becauſe there is nothing in it, that pleaſeth men. *Nihil hic humani*, there

*Mark.* 16. 16.

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is nothing that is tempered, and modificated to our diſpoſitions.

*Vſe. 6.* Sixtly, if the waies of God are full of difficulty, then labour for a ful mortification of ſinfull luſtes: do it not by halves. Whence is it that religion is ſo hard? all difficulty is from ſome diſproportion and diſagreement; and this difficulty here, is from the diſproportion betweene the Law and us: wee cannot bend the Law to us, but we muſt winde up our minds to it. As we ſay of greife, that it is a reluctancy of the will; ſo there is a reluctancy here, betweene the corruption of our nature, and the Law; and this breeds the difficulty: One of them muſt needs yeeld. If you put fire and water together, there is no quiet but a continuall ſtrife, till one of them get the victory; then all is quiet: So it is in ſickneſſes; Let a man have a ſtrong diſeaſe, and a ſtrong body, he ſhall never have any reſt, as long as they both continue in their ſtrength: But let one of them get the victory, then there is reſt and eaſe: If nature get the victory, then we have our perfect health: If the diſeaſe get the victory, yet we are at quiet: and hence are theſe, *lucida intervalla*, before death. So it is here; if luſtes get the victory, then there is peace indeede, ſuch a peace as it is; men have reſt and content in their forlorne eſtate: but if grace get the victory, then there is a perfect peace. To have quietneſſe and ſweetneſſe in religion, is to

come to an agreement; and without this agreeing, there will be no facility: the way to make it easie, is to heale your natures. Religion is not difficult in its selfe; it is as light that is pleasant to good eyes, but yet to bad eyes nothing is more offencive; it is like good meate, that is pleasant to a good stomacke, but yet to a bad, nothing is more odious. Heale your natures, and get perfect health, then those wayes of God will bee easie to you.

*Obiect.* But you will say; Who is there that can come to perfect health?

*Answ.* I answeare, that though you cannot attaine to perfect health, it is no matter, so as you can come to such a condition as to be at rest: the body may be at rest and quiet, though there be distempers in some particular part of it: if you would have joy in the holy Ghost, peace of conscience which passeth understanding, labor to make an agreement: you cannot bend the Law, but you must cleanse your hearts, you must winde them to that peg of holinesse, and get Evangelicall holinesse which is required and accepted.

*Vse 7* Lastly, if the waies of God be so full of difficulty, then we had need to humble our selves: if the Law be so holy and so good, and we so averse from it, it must bee rebellion, when as you see your selves so backward to do good, so contrary to it. Let this open a crevis of light, to see your corruption: this is very needful; men com-

complaine of the Law, they ſay that it is hard and written in bloud, as *Draco* his Lawes were: they are but fleſh and bloud, and what can they do? Beloved, this we ſhould not do; but let us reflect on our ſelves, as *Paul* did, and ſay with him, *Rom.*7.14. *The Law is ſpirituall, but wee are carnall, ſold under ſinne.* Let us bee humbled more for this badneſſe of our nature, then for our actuall ſinnes: the worſer your natures are the greater and more ſinfull are your ſinnes: for the more nature there is, the more will is there; and the more will there is, the greater is the ſin: the worſer your natures are, the more hatred is there to the Law: therfore abhor your natures, reflect upon your ſelves, juſtifie God, and give him Glory, and his Law. *Pſal.*19.8. *The Statutes of the Lord are right & the commandements of the Lord are pure:* quarrell not then with the Law, hate it not, as al unregenerate men do. And thus much for the ſecond Doctrine: we come to the laſt, which is this.

*Doct.* 3. *That all that looke for any intereſt in Chriſt, all that will receive benefit by him, muſt follow him.* They muſt deny themſelves, take up Chriſts croſſe, & follow him: they muſt tread his ſteps, be obedient to him in al things. *Ro.*8.24. *Whom he did foreknow, them alſo he did predeſtinate, to be conformed to the Image of his Sonne, that hee might bee the firſt borne among many brethren:* that is, all that God hath choſen, hee will have them to bee like their elder Brother Chriſt

Chriſt Ieſus: we goe all in one livery, we muſt be conformable to him in all things, be ready to do like him, as *Gideon* ſaid to his ſoldiers; *Iudges* 7.17. *What you ſee me do, that do yee.* So Chriſt who is our Captaine and Generall, ſaith to us, All ye that will be ſaved, by me muſt bee like me, ready at a watch word to turne which way I will have you. There are all the relations that may bee, betweene Chriſt and us, which may cauſe us for to follow him: Hee is our King, our Father, and our Maiſter, therfore we muſt follow him. There are two ſorts of men in the world; the firſt are ſtraglers, ſuch as ſtraggle abroad like ſheepe without a ſheapheard; lawleſſe men, that follow their luſts; theſe men are priviledged men, and may goe whither they will: The ſecond ſort of men, are they that give themſelves to ſerve Chriſt, looking for Salvation from him: theſe muſt reſolve to follow Chriſt.

*Obiect.* But here may be ſome objections raiſed: you will ſay that the Law is the rule of a mans life, how then is Chriſt the rule?

*Anſw.* I anſweare, that Chriſt is the example of the rule: as in Grammar and Logicke; after the rule, you have an example put: and Chriſt by his example gives you more facility to performe it.

*Obiect.* Yea but this rule is too high for us, who is there that can reach it? Take away hope, you take away indevour.

I anſweare, that it is true, that none can reach it; yet we muſt go as nigh it as we may. Firſt, therefore conſider that it is for our advantage to have ſuch a rule: in other things, men labor for the beſt copies and ſamplers. It is abſurd for a man to ſay, I cannot follow the ſtraite rule. *Anſw.*

Therefore will I have a crooked one: I cannot hit the right marke, therefore I will have a falſe one ſet up.

Secondly, it is needfull to have the beſt rule, becauſe we muſt alwaies grow forwards to perfection; *Phil.* 3.13.14. *We muſt forget that which is behinde, and looke to that which is before.* 2.

Thirdly, we muſt have a perfect rule, to humble our ſelves by it: taking Chriſt for our rule, comparing our ſelves by him, we ſee our owne filthines; & with *Peter* ſay to him; *Luke* 5.8. *Depart from us, we are ſinfull men.* So *Iob* ſeeing *God, abhorres himſelfe and repents in duſt and aſhes, Iob* 42.6. 3.

But you will ſay; if Chriſt lived with us and we ſaw him; if he would (as it were) leade us by the hand, it were ſomething; but hee is gone. *Obiect.*

I anſwere, that though he bee gone, yet hee hath left guides to leade us in his ſtead: he hath left the holy Ghoſt, and his Spirit with us; who *Iohn* 16.13. *ſhall leade us into all truth*, neceſſary for Salvation: he hath left us his Spirit *Anſw.*

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to tell you that this is the falſe way, this the true; and this Spirit he ſends into every regenerate mans heart. *Gal.4.6. As ſoone as you are ſonnes, he ſends his Sonnes Spirit into your hearts, whereby you cry Abba Father.*

*Ob.* But you will ſay, how ſhall we know when the Spirit ſpeakes?

*Anſw.* I anſweare, by the Word; what the Word ſaith, the Spirit ſaith.

*Ob.* But theſe are but remote guides;

*Anſw.* Therefore you have the Saints that went all in one path: Firſt, the Saints that are dead and gone, and then theſe that now live: you have the Spirit, the Word, and the Saints to teach you; onely remember this caution, that the Saints are a rule to you, yet not a perfect one; they goe in and out; eye them, but yet eye Chriſt beyond them, *Heb.12.2. who is the author and finiſher of our faith.* In all other things and artes, *Non eſt eiuſdem invenire & perficere*; one man begins, and an other finiſheth: but Chriſt, as he is the *author, ſo he is the finiſher of our faith:* hee hath begun the Doctrine, and the thing, and he will finiſh it. For the better underſtanding of the point, I will ſhew you theſe two things.

1. Firſt, the action; what it is to follow Chriſt.

2. Secondly, the object and patterne that wee muſt follow; and that is Chriſt.

1. For the firſt; what it is to follow Chriſt: I anſweare, that to follow Chriſt, is to reſolve

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to do or ſuffer with all our hearts, or willingly, what ever he commands, at all times, and all manner of wayes. There are foure things in this definition, which expreſſe what it is to follow Chriſt.

1. What is it to follow Chriſt, and how wee muſt follow him.

Firſt, wee muſt reſolve to do or ſuffer any thing that he commands; we muſt except nothing; wee muſt reſolve to obey and doe all righteouſneſſe, and except all unrighteouſnes: we muſt reſolve to go through thicke and thin, rough and ſmooth; we muſt do as the Romans did, *Rom.6.17. Obey that forme of Doctrine that is delivered to us*; not one part onely, but every particular, from the very heart. The reaſon for which we *were delivered by our Saviour from the hands of our enemies, was that we might ſerve him without feare, in holineſſe and righteouſneſſe, all the dayes of our lives. Luke* 1.74,75. Let the paſſage be what it will, ſafe or dangerous, pleaſant or difficult, by poverty or aboundance; let him leade us thorough good report and bad report, we muſt follow him. I put in the definition, to do or ſuffer; ſuffering is but an higher kinde of action, to do, though you ſuffer for it: Suffring of it ſelfe, (as the Philoſopher well obſerveth) is not commendable; but to ſuffer in doing Gods will in ſimple obedience, is to obey without any difficulty.

Secondly, you muſt doe this with all your hearts, and willingly: this is expreſſed in the Scripture in 3. tearmes; *Deu.6.5 to love, ſerve,*

*or*

*or follow God with all your minde, with all your ſoule, and with all your ſtrength.* I choſe this Word with all your hearts, the rather, becauſe it comprehends all the reſt.

1. Firſt, to ſerve God with all your mind, is to ſearch his will, to plant on it, and to know it: ſome there are that follow *Cephas*, others that follow *Paul*; addicting themſelves to their opinions: there are divers opinions of men; Some thinke this good, others that without looking to Gods will: this is not to follow Chriſt with all our minde: When wee ſubmit our minds to his, and make his minde to bee ours, then we follow him.

2. Secondly, to follow God with all our hearts, is to affect that which he doth, and all that he doth affect, when as all that he doth is comely to us; when as we ſee his Image in his Word, and in his Saints, and follow it: men follow the actions in which they ſee a beauty and comelineſſe.

3. Thirdly, to follow God with all our ſtrēgth; (by which we muſt note the executive powers and faculties) is to doe all that wee do with all our might, and by Gods direction, nothing againſt his will or liking: hee that ſerves God thus with all his heart, when any thing is ſuggeſted contrary to Gods will, hee ſaith; I know my maiſters will, I depend on him, I will follow his advice, and nothing els: this is to follow him with all our hearts.

I adde, to follow him willingly: it is not enough to do the action commanded, but wee muſt follow him, as the ſheep doth the bough, with readineſſe and willingneſſe. Being right, it comes from the regenerate part, every regenerate man finds a diſpoſition to Chriſt, longing after him, inclining to him as the yron doth to the loadſtone, or the ſtone to the Center: many there are that follow Chriſt, and hold not out, becauſe the Principle is not good.

But the Saints themſelves find reluctancy, the ſpirit is willing, but the fleſh is weake. *Obiect.*

I anſweare, that oftentimes, the fleſh followes *obtorto collo*, like the Beare going to the ſtake, yet the ſpirit brings it into ſubjection. I cannot better expreſſe it than by that of *Peter*; Chriſt tels him, that *when he was old he ſhould be caried whither he would not: Iohn* 21.18. True it is, that he went to the ſtake willingly, els his death whereby he glorified God had bin no Martyrdome: true it was, his fleſh was unwilling for to do it, yet his ſpirit overcame it: remember this, that you muſt do it cheerfully. *Anſw.*

Thirdly, it muſt be at all times; many follow Chriſt, but at a brunt, and in an extreamity they fly away, as ſoldiers from their colours, when as the battle is nigh: or as ſervants leave their maiſters in harveſt, when as they neede them moſt. Chriſt would have men know what he expects: as the proclamation was made 3.

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to the Iewes, that *if any mans heart fainted, he might goe backe, and returne to his owne house againe*; (*Deut.* 20. 8. *Iudg.* 7. 3.) So Christ deales with us; hee tels us the worst before hand; to see whether we will goe backe or no. Christ deales with us, as *Naomi* did with *Ruth*; when she had intreated and perswaded her to leave her, and goe backe to her owne Country againe, *Ruth.* 1. 18. When all would not doe, and when she saw that she was stedfastly minded to goe with her, then she left speaking. Christ tels his followers what they they must looke for: if they are willing to undergoe it, then he takes them, else he takes them not.

4. Fourthly, we must follow him all manner of wayes; that is, inwardly and outwardly: In both these there is a difficulty.

There is a difficulty to serve him in the spirit; many an action commeth, that if it were to be done in the outward appearance onely, it might be well put off: but to doe it in secret, this is hard: when as the Conscience saith such a thing must not be got; such a thing must be done, such a lust must be subdued; such a duty must not be omitted, this is not enough; but you must professe Christ, weare his livery, and shew whose you are: In many things it is easier to doe the spirituall, than the outward Act: As *Mark.* 8. 38. *Whosoever is ashamed of me, saith Christ, even in this adulterous Gene-*

*& ſinful generation, of him ſhall I be aſhamed when I ſhall ſit in my glory.* To profeſſe what a man is in ſuch company, in ſuch a place, is not much; but you muſt profeſſe Chriſt at all times, in all places: In *the midſt of an adulterous Generation.* You muſt thus follow Chriſt, elſe all is nothing. And thus much for the firſt thing; what it is to follow Chriſt.

We come now to the object and example which we muſt follow, and that is Chriſt. And here; firſt, we muſt follow his Example. Secondly, we muſt follow his precepts.

Firſt, you muſt follow his example; doe as he did, ſet him up as a patterne of Imitation. It would be infinite to ſhew you all his graces: yet I will name ſome particulars wherein you muſt follow him, that ſo we may not be all in the generall.

Firſt, he abounded in love, which he ſhewed in his readineſſe both to give and forgive. He ſhewed his love in giving, in that he loved men ſo, that he gave himſelfe for them. (*Acts* 20. 35.) He ſaith, *It is more bleſſed to give than to receive.* For his love in forgiving, he forgave thoſe that did him the greateſt wrong, he had compaſſion on the ſoules of men, and on their bodies too; For their ſoules: he groaned to *ſee them as Sheepe without a Shepheard:* (*Math.* 9. 36.) So for their bodies he fed many thouſand of them often times. 1.

Secondly, *For the glory that was ſet before him, he endured the Croſſe, and deſpiſed the ſhame.* (*Heb.* 12. 2.) that is, he ſaw GOD and his glory, and then the good and evill ſpeeches of men were nothing to him: he eyed the glory of GOD, and deſpiſed the glory and ſhame of men: as you may ſee, (*Luk.* 23. 8. 11.) by comparing them both together. *When as* Pilat *ſent him to* Herod, Herod *was exceeding glad when he ſaw him, for hee was deſirous to ſee him of a long time; becauſe hee had heard many things of him, and he hoped to have ſeene ſome Miracle done by him*; (*Luk.* 23. 7. to 12.) But CHRIST deſpiſed that glory which he might have gotten, he would neyther doe nor ſpeake any thing before *Herod*; *Therefore* Herod *and his men mocked him:* Here he deſpiſed the glory, and the ſhame too: when as much was expected from him, hee neglected all; and ſo muſt wee.

3. Thirdly, hee was exceeding humble and meeke; *Learne of me for I am meeke and lowly, in heart*; This his humility appeares in this. Firſt, that he excluded none, no not the meaneſt. Secondly, he did *not render rebuke for rebuke*; 1. *Pet.* 2. 23. he endured all. Thirdly, in that he was ready to part with his right and his life. Fourthly, in that he *waſhed his Diſciples feet.*

Mat. 11. 29.

4. Fourthly, he was diligent in his calling publikely and privately; he went abroad, preaching

ching upon all publike and private occaſions, ready to take all opportunities to doe good: he takes occaſion to comfort the woman of *Samaria at the Well:* (*Iohn.* 4.) ſo when as he ſaw them ſtriving for *the upper place at the Table, he takes occaſion to diſcourſe of humilitie:* (*Luk.* 14.) He did conſider the end, wherefore he came. This was the end of all his comming, to doe good. It was his delight to doe GODS will: all he did, it was GODS worke, he did it to glorifie him: and for the good of men, which was an other end wherefore he did it.

Fifthly, he was ready to ſuffer any thing, to be deſpiſed, to undergoe any thing as his Fathers pleaſure: he ſubjugated his deſires to his Fathers, and he did rejoyce in it. (*Mat.*11.25.) *I thanke thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to Babes and Sucklings, even ſo Father; for ſo it ſeemeth good in thy ſight.* It had beene more for *Chriſts* honour, to have had wiſe and great men to follow him, but he rejoyced in this, that *GOD had hid him from thoſe, and revealed him vnto Babes, for that was his Fathers will.* So we muſt reſt contented with any thing, if it be GODS will. 5.

Sixthly, Chriſt likewiſe *fulfilled all Righteouſneſſe*, (*Math.*3.15.) he was full of zeale for his Fathers glory; follow therefore his ex- 6.

ple in all theſe. And not onely his example, but his precepts too. Firſt, beleeve in him: this is *the great work of God, this is the work he accepts,* (*Ioh. 6. 29.*) *To beleeve on him whom the Father hath ſent.* This is the firſt precept. The ſecond precept is, *Repent, for the Kingdome of GOD is at hand:* (*Math. 3. 2.*) The third is, to *abound in love vnto one another:* Follow Chriſt then in theſe his precepts, and in his examples.

*Vſe. 1.* If then all that looke for any intereſt in Chriſt, muſt follow him; then in the firſt place, learne from hence not to be auricular but reall Diſciples; doe not make a profeſſion, get not knowledge in the braine onely but act it too. This is the difference 'twixt Chriſts and other mens Diſciples; if a man follow *Ariſtotle* or any others, it is enough to know and hold his tenets: but he that will follow *Chriſt*, muſt follow and doe his precepts, muſt imitate him. The difference betweene Divinity and other Sciences, is this: in other Sciences if you underſtand them it is enough; but in this it is not enough to know it, you muſt doe it. This is like leſſons of Muſicke, it is not enough to know them, but you muſt practiſe them: it is like a Copy of writing, you muſt not onely reade it, but you muſt act it, and learne to write after it. Wee muſt not onely know what temperance, patience, and love are, and the like; but you muſt act and practiſe

ctiſe them: wee muſt beleeve and undergoe the Croſſe, if wee will belong to Chriſt: *Iohn* 4.45. *Every man that hath heard and hath learned of the Father commeth to mee.* God makes us fit to follow Chriſt, he declares the truth, and bowes the will: hee teacheth the Creatures, the Bee, & the Storke to do thus and thus; he puts a ſecret inſtinct unto them, which makes them doe that they doe; and ſo he doth with his Children: he makes them of Wolves, to become Lambes; he makes a thorow change in them: it is doing, that makes you Chriſts Diſciples; if it were but to know, it was nothing. Conſider what ye practice, and how farre yee doe *Gods* will: we looke not onely for the knowledge, the remembrance, and repetition of what we preach, (though it be good to repeat what we heare, and it is ill to omit it;) but wee looke you ſhould practiſe what you heare; we would ſee the Milke, & the Fleece, not the Hay againe: we would ſee your defects and weakneſſes amended, and thoſe duties performed that you neglect.

Yea but you will ſay, you do practice what you heare? *Obiect.*

But I ſay unto you, as *Samuel* did to *Saul*, when he told him he had kept the Commandements of the Lord; *What then*, ſayth he, *meane theſe Bleetings of the Sheepe in mine eares?* (1. *Sam.* 15.14.) If you are Chriſtians, if you practice what you heare, what meane thoſe oathes *Anſw.*

sions, and passions last not long but quickly vanish. *David* was transported with Passion and *Peter* with feare; The Saints sinne not out of deliberation, they recover quickly againe, there is no course of sinne found in them; if their sinnes proceed from either of these two, incogitancy or passion, they are quickly at an end. I speake not now of sinnes that are not revealed, for in such they may continue all their lives: as the Patriachs did in their poligamy: but as for other sins that are revealed, the Godly *never stand in the way of sinners:* They may perhaps crosse the waies of sin, as theeves do the high way, yet they walke not in the wayes of sin, *They sit not downe in the seate of the scorners.*

*Psa.*139.24.

*Psal.*1.1.

2. Secondly, the Saints as well as others may be subject to sinnfull lusts, that may prevaile and carry them away: but the matter is not so much, what affections we have, but how we stand affected to those affections. A holy man may have a monthes minde to an old sinne, he may delight in it, and incline to it, because there is flesh in him: but yet he dislikes that liking, and disaffects that affection, and disapproveth of this approving: and this he doth not from checkes of conscience, but he doth grieve for that love, & sorrow for that delight, as being contrary to the will of God.

Thirdly, an evill man and one that is not sound hearted, acts himselfe in sinning; but a Godly man doth not so. To understand this you

you muſt know, that after regeneration there is another ſelfe. *Rom.7.17. It is no more I that doth it, but ſinne that dwelleth in mee.* I am another man now I am regenerate; ſinne is but an inmate. In a wicked man, good is but an inmate, he may ſay it is not I, but the good that is in me doth this. Wicked men they have no thorough change wrought in them, therefore they doe good onely by fits: a godly man being every way himſelfe, not being tranſported with paſſion, let him ſtand on equall tearmes with ſinne, let not ſin get the hill and the winde, let him remember himſelfe; being freed from violent paſſions, he ſinnes not: Regenerate men ſinne, yet the peace is not broken betweene GOD and them, becauſe their minds never yeeld to ſinne. As it is betwixt Princes that are at Peace, though Pirats of eyther nation rob the others ſubjects, yet it breakes not the peace, it being done without the will of the King; So it is with ſinne in Gods children, it breakes not the peace betwixt God and them, becauſe it is but a rebell, and they agree not to it. There is a difference betweene the entertaining of a ſinne as theeves and robbers, and as a gueſt; wicked men entertaine ſinne as a gueſt; the godly man himſelfe never ſinnes, and he entertaines ſinnes but as a robber.

Fourthly, thoſe that follow Chriſt but in ſhew, and onely weare his livery, they often fall 4.

4 Fourthly, what doe you doe? Doe your actions second your desires? Are you like *David, Acts* 13.22. *Are you men after Gods owne heart, which will fulfill all his will*; or are you of your *father the Divell, and fulfill his lusts? Iohn* 8.49. Christ useth this argument, to proove that the Iewes were of their father the Divell, because his lineaments were in them, as the fathers are in the childs, you are *murtherers and Lyars as he was, Iohn* 8.49. therefore you are his. So I would have you consider what you doe; see whither you are holy in your conversation: if you are not, Christ will discard such servants, and all the world shall know it, that you art none of his, if you are not ready to doe any thing for him. His life must bee in all those that are his, his Image must shine in them they must have his graces.

5. Fiftly, how doe you doe, that you doe? Doe you it with a perfect heart or no? 2 *Chro.* 25.1. *Amaziah did much, but yet he did it not with a perfect heart.* Some follow Christ in the faire, but forsake him in the rugged waies, as the 2. grownd did: Some follow him for themselves out of a selfe-love: Some for a Kingdome, as *Iehu*: Some follow him, but yet at a pinch they will *start aside like a broaken Bowe, as the Israelites did*: *Psal.*78.57. Some follow him & afterwards fall away, as *Ieroboam and Reoboam*; 2 *Chron.*18.11.12. But now how shall we distinguish these? Doe these interruptions hinder

der us from Chriſt? What ſhall we ſay? All ſheepe are not of the ſame ſtrength; Some are *Lambes* and can goe but ſoftly; and Chriſt is a mercifull Shepheard that caſts off none, now how ſhall we diſtinguiſh? The Saints goe off and on, and ſo doe wicked men, what is the difference betweene them? This is neceſſary to be knowne, becauſe men are not to deceive themſelves: they ſay there is a ſimilitude betweene Saints vertues and ſinnes, and theirs; looke on the outſide, and there is litle difference. *David* and *Peter*, they ſinned foulely; their ſinnes in outward appearance were like to other mens: So for their vertues, ſtupidity doth oft times act the part of true vertue. Take one that is ignorant, he dies patiently; becauſe hee knowes no danger, as well as a godly man that is ſure of Heaven: both may be abſtenious and patiēt in ſhew, but now we wil diſtinguiſh thē.

Differences betweene the fals of the Saints and other mens. 1.

Firſt, though the Saints fall, yet there is *never any way of wickednesſe found in them*: there may bee infirmities in them, but there is never any conſtant continuance in any ſinnes of omiſſion or commiſſion: A holy man may forget himſelfe, but yet ye cannot ſay, that hee is a coveteous man or a wicked man; holy men ſinne, but it is out of an incogitance, doe but put them in mind, they mend all; put another man in mind never ſo often; tell him of his ſwearing and drinking, yet he doth it againe.

The ſinnes of holy men proceed from paſſions,

we heare; what meanes this Drunkennesse, this Idlenesse, this vanity and pride in apparell, this greedy seeking of profit, this prophaning of the Sabbath which we see? What meane all these if you keepe the commandements? Those that follow *Christ* doe acknowledge him, they practice what they heare, and no more.

*Vse* 2. Secondly, if all that looke for any interest in *Christ* must follow him, this excludes all those, who *say they are Iewes and are not*; (*Rev.* 2. 9) Such as professe themselves to be *Christs* and are not: they weare his livery and badge, but yet are false hearted; We follow *Christ*, you say, but if you doe, let me put you to some Interrogatories.

1. First, are you conetnted to be divorced from all else, and to make *Christ* your selfe? To deny your pleasures and your profits, like *Iames* and *Iohn*, *Mathew* 4. *who left Fathers, Nets, and Ships*; and the like the Apostles, *Who forsooke all and followed him?* Will you part with every thing, with every sinne and vanity for *Christ*? The young *Man must sell all, if he will follow Christ*, and this *hee was loath to doe*.

2. Secondly, are you contented to beare all that he boare; I meane not in the same measure, but are *you able to be baptized with his Baptisme, and to drinke of his Cup*; Are you content to be despised and hated as he was? You must do it in your measure, though not in that degree that

that he did. 2. *Tim.* 3.12. *Thou knoweſt* (ſaith *Paul* to *Timothy*) *what perſecutions I indured: yea, and not I onely, but all that will live godly in* Chriſt Ieſus, *ſhall ſuffer Perſecution*; It is this living godly that brings perſecution; the being downeright and bawking nothing; becauſe the Divell is then our enemy, and will ſtirre up men againſt us; he will nibble at our heele: If we live not godly, we are not then his enemies, he will let us goe. If there be warre betwixt two Nations, ſuppoſe Dutch and Spaniſh, either of them medling with Engliſh, or French that are indifferent, they let them alone, becauſe they are indifferent men and not their Enemies; ſo doth the Divell, hee lets men alone who are but indifferent; but the Saints who are enemies, they are ſure to ſmart for it if he meet with them.

Thirdly, if you follow *Chriſt*, is the ſame *mind in you as was in Chriſt*, (*Phil.*2. 5.) Are you affected as he was? *David was a man after Gods owne heart*: *Act.* 13. 22. So every Chriſtian muſt be affected as Chriſt was. Doe you hate thoſe things that hee hateth? Doe you not onely abſtaine from them, but alſo hate them? Are you zealous for Gods Glory? Are your Soules vexed for the uncleane converſation of others? Then it is a ſigne that you follow *Chriſt*. 3.

fall off, they can doe nothing: many uncleane perſons and Drunkards often reſolve to leave their courſes; but becauſe their hearts are not changed it is but a purpoſe, they fall backe againe; becauſe purpoſes anſwering from the fleſh are mutable, they are as the flowers of graſſe, they quickly periſh: ſo are all the thoughts of civill men; they are flowers indeed and the beſt flowers that the fleſh can afford; yet they quickly periſh, becauſe they are from the fleſh, becauſe they are farre from grace and come not from an inward change: but the purpoſes of Gods children, they come from a change within, which makes them able to performe them. If you find your ſelves unconſtant that you cannot command your ſelves, you are not right. Chriſt finds this fault in you, and ſo doth *Iames*, *Iam.* 1. 8. *You are double minded men and unſtable in all your wayes*; that is, you partly looke on God, partly on ſinne, & know not with way to goe, you are in an *equilibrio*, nothing preponderates you one way or other, you are in the waies of God, and in the waies of ſinne, & this makes you unſtable: oppoſite to this, is a ſingle minded man who lookes onely to God; other things being put in, yet he ſtill lookes to God: ſuch may be ſubject to ebbings and flowings in and out; yet this is the difference, though they are ſhaken, yet they are like to Trees that have a good roote, that holds them up that they doe not fall:

fall: they are like a ſhip that is tyed to an Anchor, they wagge up and downe, but yet they remove not: other men, and wicked men are *blowen away like chaffe*, they continue not, they are driven with the winde like waves becauſe they have no roote.

Thirdly, if every one that will have any intereſt in Chriſt muſt follow him, then learne from hence not to ſtand at a ſtay, ſet no limits to your holines: *looke to Chriſt*, hee *is our patterne*; *Heb* 12.2. grow up to full holines, bee ſtill mending, and mending according to the coppy: there is no man that doth follow Chriſt rightly, but doth this. Let men ſet limits to themſelves, to have as much as will bring them to Heaven, there is only a ſelfe love and a ſelfe-ſeeking in them: but if you doe it for God you will endeavour the utmoſt. When men find fault with holines and exactnes, & ſecretly limit themſelves and ſay with him, *Deum colo ut par eſt*, we will doe that which ſhall bee fitting and no more, it is a ſigne they doe not follow Chriſt, that it cometh not from God: if it came from God and love to him, you could not but endeavour perfection. I would but aske this queſtion of you; doe you make God your utmoſt end or no? if you doe, then *appetitus finis eſt infinitus*, you would never ſtint your ſelves: if you do not make him your utmoſt end, then you will limit your ſelves. If a man deſires money for ſuch an end, when he hath *Vſe. 3.*

hath the end the desire ceaseth: so if a man desire Physicke for health, hee desires onely so much as shall gaine his health: but if a man make money his utmost end, he sets no limits to it. Thus it is with every holy man that desires grace, and makes it his utmost end; hee sets himselfeno limits: you must not set your selves any bounds in grace. When you finde this disposition in you, that you are not ready to complaine for want of Grace, but to justifie your selves, when as you do not see your lameneſſe, and that corruption which is in you, you have not the Spirit; forthat *convinceth men of sinne, and of righteousnes, and of iudgement*: *Iohn* 16.8. You would be then complaining of your selves: if you had the Spirit: if you follow Christ, you *must cleanse your selves from all filthines of flesh and Spirit, perfecting holines in the feare of God*, 2 *Cor.*7.1. Let that minde then *be in you that was in Christ*, *Phil.*2.5. follow him to the very uttermost.

4. Fourthly, if all that looke for any interest in Christ must follow him, then learne from hence not to goe before him: wee must follow Christ, goe not then before him in any thing: in your opinions yeeld to his will, let no desire runne out, but know first whether it bee CHRISTS will or no; you must resigne your selves to him in every thing, in all conditions you must follow him, doe not therefore chuse your conditions:

he

he ſaith to one, ſit here; to another, ſit there; in high or low places: he is the great Sympoſiarch, he placeth you where he pleaſeth, and you muſt reſt contented: So for your workes and calling, he gives you your worke to doe; Chriſt is the Maſter, and good reaſon is there that he ſhould appoint the worke: So for ſuffering, if he who is the Generall commands it, yee muſt doe it. So for Phyſicke and corrections we had rather, we would rather have other than that he appoints vs; yet we muſt reſigne all him: we are ſubject to preconceptions. *Iames* complaines of this. (*Iam.* 4. 13.) *Goe to now ye that ſay, to morrow we will goe to ſuch a Citty and continue there a yeare, and buy and ſell and get gaine; whereas you ought to ſay, if the Lord will:* you goe before and doe not depend on Chriſt by reſigning your ſelues to his providence. Remember then that you are but Creatures, and muſt follow Chriſt in every thing as ſervants to him; A ſervant doth not ſay, I will goe to ſuch and ſuch a place to morrow, becauſe he ſaith, that he knoweth not his Maſters will: for a child that is vnder Tutors, cannot goe whither he will: ſay not then to morrow we will doe thus and thus, boaſt not of it, preconceive not of ſuch an eſtate; if you doe, it is ſinnefull; for then you are your owne guides, and follow your owne wayes and not *Chriſt*.

Laſtly, learne from hence to doe what you doe from an inward principle: we muſt not be drawne 5.

drawne after *Christ* as beasts, but we must goe on our owne legs. Many doe follow *Christ*, but other respects doe carry them: some mens company carries them, and these are but carried in the streame. Some are set on with other respects, some other wheeles set them on work, as the spring doth the clocke: such as these doe not follow *Christ*.

1. Now the meanes to follow CHRIST are these.

2. First, seeke to *Christ*; *None can come to mee, except the Father draw him.* (*Iohn.6.44.*)

3. Secondly, love him; if you did but love him, you will like the Spouse in the *Canticles*, *follow him in all places*, (*Cantic.* 3.)

4. Thirdly, feele the burthen of sinne, Sathans yoake, and then you will come unto *Christ*, whose yoake will then be easie; (*Math.* 11. *vlt.*)

5. Fourthly, beleeve in him: *He that comes to God must beleeve that he is, and that he is a Rewarder of all such as seeke him.* (*Heb.* 11.6.) There are promises that *you shall have a hundred for one even in this life*: if you follow Christ; believe them therefore, and then you will follow him.

Fifthly, have patience, *possesse your Soules with it*, without this you continue not, as the fourth *ground did which brought forth fruit through patience*. And thus much for this Text.

*FINIS.*

*A table of the Errata's, moſt of which are onely a miſtake but in a letter or two.*

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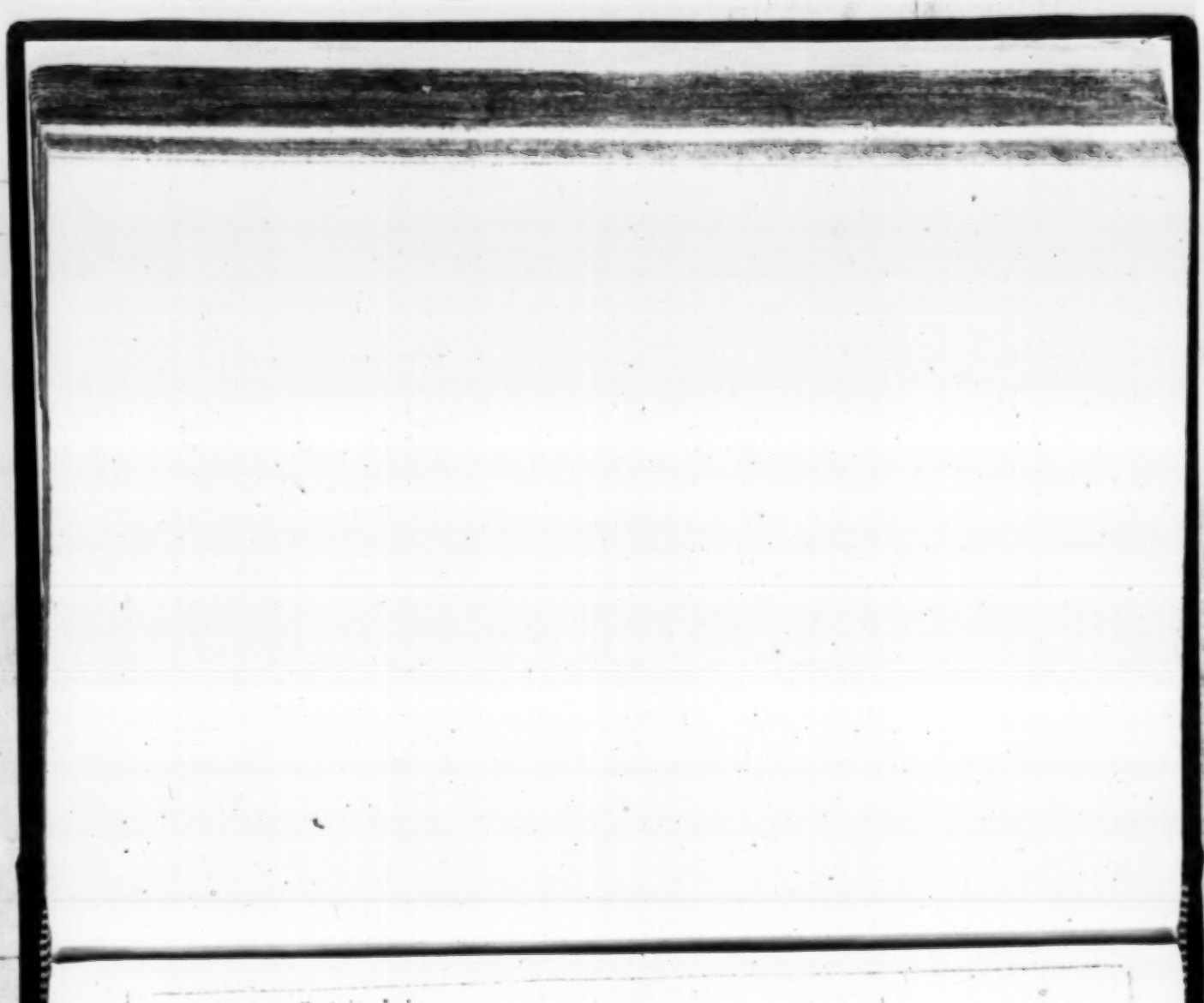

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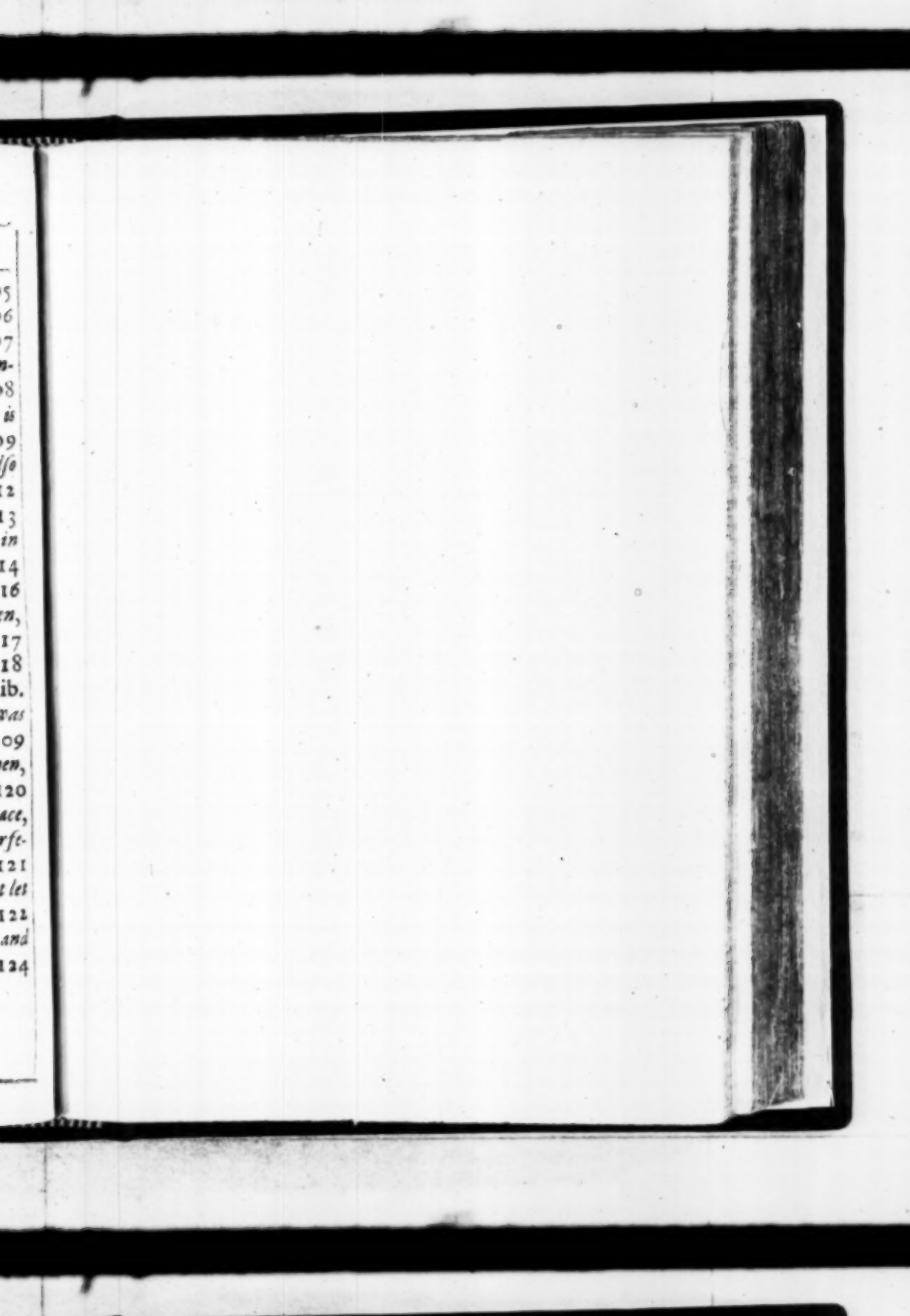

AN

# ELEGANT AND LIVELY DESCRIPTION OF Spirituall Life and Death.

DELIVERED

In divers Sermons in *Lincolnes-Inne*,

November the 9.th, M.DC.XXIII.

vpon *Iohn*, 5. 25.

BY

*I. P.* then Bachellor of *Divinitie*, and Chaplaine in Ordinarie to the Prince his Highneſſe.

Ignatius Epiſtola 15. ad Romanos.

*Mors eſt vita ſine Chriſto.*

LONDON.

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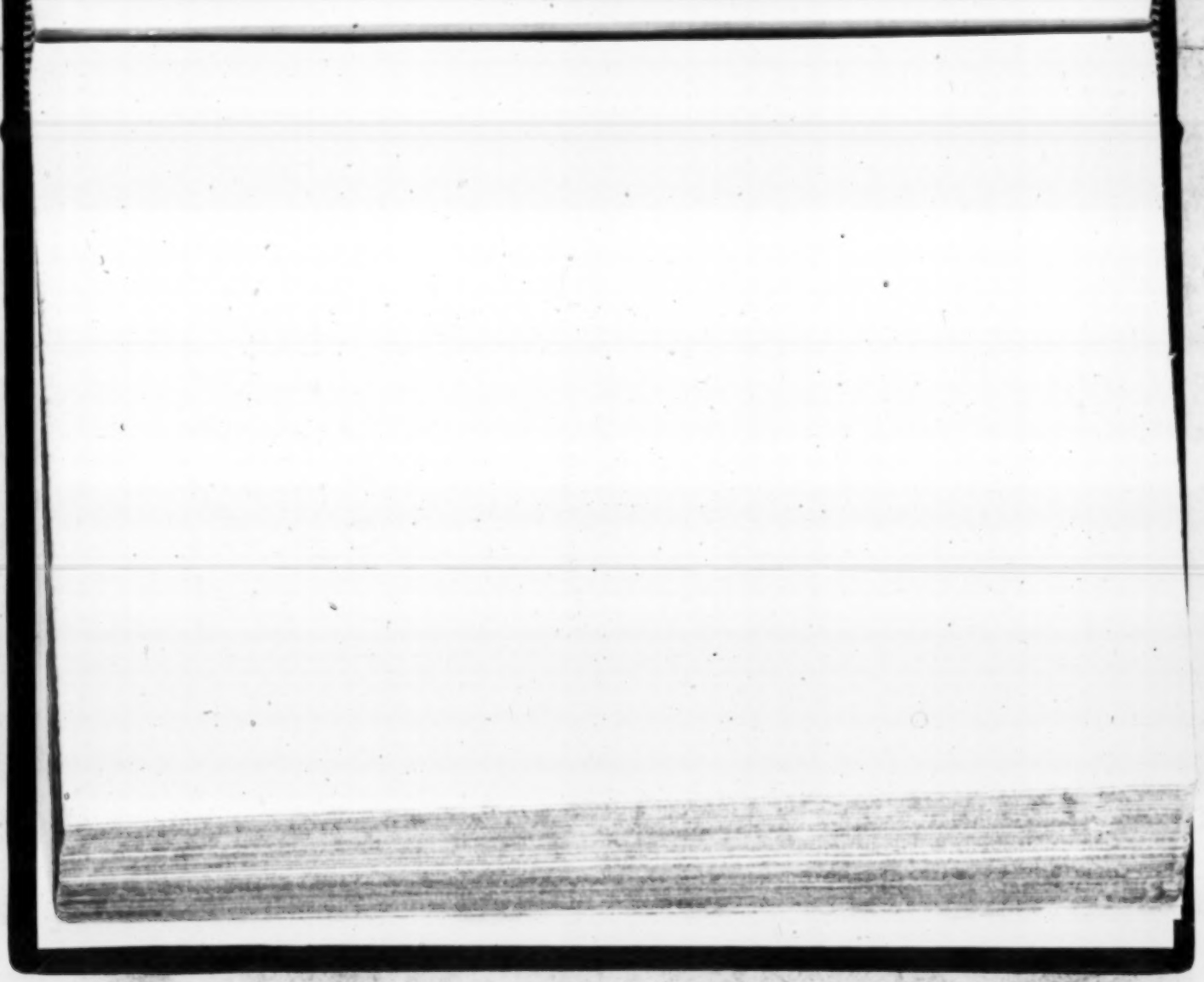

# AN Elegant and lively deſcription, of Spirituall DEATH and LIFE.

## IOHN 5.25.

*Verily, verily, I ſay unto you, that the houre is comming and now is, when the dead ſhall heare the voyce of the Sonne of God, and they that heare ſhall live.*

THE Occaſion of theſe words was this: when as Chriſt had affirmed to the *Iewes, That God was his Father, and the Iewes went about to kill him for it:* Hee proves what hee had ſaid by this argument: He that is able to give life to the dead is God, or the Sonne of God; But I am able to give life to the dead; (*The houre is comming and now is, when the dead ſhall heare the voyce of the Sonne of God, and thoſe that heare it ſhall live;*) Therefore I am the Sonne of God. In briefe, theſe words ſhew Chriſts Divinity by the effects of it, that hee can quicken the dead.

In theſe words we may conſider theſe parts.

1 First, the ſubject on which Chriſt doth exerciſe his Divinity, and that is, on dead men;

2 *The dead ſhall heare the voyce of the Sonne of God, and ſhall live.* Secondly, the inſtrument by which he doth it, and that is, *by his word*; which is not meant onely the bare preaching and hearing of the word barely; but ſuch an inward, commanding, powerfull, operative word, that makes men doe that which is commanded them: Such a word was ſpoken to *Lazarus* being dead, *Lazarus come forth*; and hee did it. This word commands men, and makes them to obey it.

3 Thirdly, the time when hee will exerciſe his divinity; *the howre is comming and now is*, that is, the time ſhall come when as it ſhall be abundantly revealed, the fruite of the Goſpel ſhall appeare more plentifully and fully hereafter, but yet it is now beginning to appeare; there

4 is now ſome ſmall fruit of it. Laſtly, it is affirmed with an aſſeveration or oath; *Verily, Verily, I ſay unto you*: And theſe are the parts of this Text.

Out of theſe words I purpoſe to ſhew you theſe three things.

1 First, *what the eſtate of all men is out of Chriſt.*

2 Secondly, *what we gaine by Chriſt.*

3 Thirdly, *what we muſt doe for Chriſt.*

I First, we will ſhew you what your eſtate is

our

out of Christ, for this will make you to prize him more. And the point for this is,

*That every man out of Christ is in a state of death or a dead man*; that is, All men however they are borne living, yet they are still dead men: without the living Spirit the root is dead. Hence are these places of Scripture, *Gen.2.17. The day that thou eatest thereof thou shalt dye the death. Math.8.22. Let the dead bury their dead. Ephes.2.1. You hath he quickened, who were dead in trespasses and sinnes. Ephe.5.14. Awake thou that sleepest, stand up from the dead, and Christ shall give thee light.* The meaning is, that all men are spiritually dead. This will be of some moment, to shew you that you are dead without Christ. Yee account it a gastly sight to see many dead men lye together, it affects you much: but to see a multitude of dead men walke and stand before us, that affects us not. The naturall death is but a picture or shadow of death, but this spirituall death, is death indeed: As it is said spiritually of Christs flesh, *John 6.55. That it is meate indeed.* Now that you may know what this death is, I will shew you,

*Doct.1.*

First, of all, what death is. 1

Secondly, how many kinds of death there are. 2

Thirdly, the symptomes and signes of this death. 3

Fourthly, the degrees of this death. 4

For the first; what this death is; it consists 1

in two things. Firſt, in death there is a priva-tion of life: then a man is dead, when as the Soule is ſeparated from the Body: ſo a man is ſpiritually dead, when as the ſoule is ſepara-ted from the quickning Spirit of Grace, and righteouſneſſe: This is all our caſes, *In us there dwels no good*, there is no Spirit of life within us: the Soule is ſo out of order, that the ſpi-rit is weary of it and forſakes it. When the Body growes diſtempered and unfit for the Soule to uſe it, then the Soule leaves it. Even as when the inſtrument is quite oût of tune, a man layes it aſide; whiles it is in tune he playes on it: So a man dwels in a houſe as long as it is habitable and fit to dwell in, but when it be-comes unhabitable he departs: ſo, as long as the body is a fit organ for the ſoule, it keepes it; when it becomes unfit, it leaves it. Even ſo the holy Ghoſt lives in the Soule of man, as long as it is in good temper, but being diſ-tempered by ſinne, the holy Ghoſt removes. You may ſee it in *Adam*: as ſoone as hee eate of the forbidden fruite, the holy Ghoſt left him, and hee loſt his Originall righteouſ-neſſe.

Secondly, in this death as there is a privation, ſo there is alſo a poſitive evill quality in the ſoule, whereby it is not onely voyd of good-neſſe, but made ill. In the naturall death when as a man dyes, there is another forme left in the body; ſo in this ſpirituall death, there is an evill habit,

habit, left in the ſoules of men: This you may ſee *Heb.9.14.* where the workes you doe before regeneration, are called, *Dead workes*: there would be a contradiction in calling them *dead Workes*, if there were not another poſitive evill forme in man, beſide the abſence of the quickning Spirit, which forme is called *Fleſh* in the Scriptures.

But it may be objected, that ſinne is a meere privation of good, that it is a *Non ens*; therefore fleſh cannot be ſaid to be an operative quality and forme of ſinne. *Ob.*

To this I anſwer, that though all ſinne bee a meere privation, yet it is in an operative ſubject, and thence it comes to paſſe that ſinne is fruitfull in evill workes: as for example: take an horſe and put out his eyes, as long as hee ſtands ſtill there is no error: but if he begins to runne once, he runnes amiſſe, and the longer hee runnes, the further he is out of the way wherein he ſhould goe, and all this becauſe hee wants his eyes, which ſhould direct him: So it is with ſinne, though it in its ſelfe bee but a meere privation, yet it is ſeated in the ſoule, which is alwaies active: *Anima nunquam otioſa*; The goodneſſe that ſhould inlighten us is taken away, and there is a poſitive evill quality put into it, that leads us on to evill. *Anſw.*

Conſider farther whence this death proceeds; the originall of it, is the underſtanding & mind of man, which is *primũ vivẽs, et ultimũ moriens.*

That which lives firſt and dies firſt. The cauſe of life is the underſtanding inlightened to ſee the truth; when the affections are right, and the underſtanding is ſtraight, then wee live; when it is darkned all goes out of order. *Iohn* 1.4. ſpeaking of Chriſt, it is ſaid, that *in him was life, and the life was the light of men*: he was life becauſe he was light, he did inliven men, becauſe he did inlighten them: therefore *Ephe.* 5.4. *Awake thou that ſleepeſt, ſtand up from the dead, and Chriſt ſhall give thee light*: becauſe light is the beginning of ſpirituall life, *Iames* 1. 18. Therefore it is ſaid, *Of his owne will begot he them, by the word of truth*: that is, the word rectifies the underſtanding and opinion, which is the firſt thing in this ſpirituall birth. *Ephe.* 4. 22. 24. *Put off the old man which is corrupt, according to the deceitfull luſts thereof; and put on the new man, which after God is created in holineſſe, and perfect righteouſneſſe.* The old man is corrupt according to the deceitfull luſts: that which is heere called deceitfull luſts, &c. in the originall, ſignifies, *luſts proceeding from error*, and *holineſſe proceeding from truth*; luſt proceeds from error, in miſtaking things; for luſt is nothing elſe but affection miſplaced, proceeding from error. That holineſſe in which God delighteth, in which his Image conſiſts, comes from truth. When *Adam* was alive, he judged aright, then the wheele and affections of his ſoule were right: Being dead by

by reaſon of his fall, he loſt his ſight, he ſaw no beauty in the wayes of God; and this is the caſe of all unregenerate men: but when the Spirit rectifies the judgement, convinceth them of ſinne and righteouſneſſe, then they begin to revive. To be dead is to have the underſtanding darkned, the judgement erronious: to be alive is to have the underſtanding inlightened, and the judgement rectified; And thus much for the firſt, what this death is.

The kinds of Spirituall death.

We come now to the kindes of death, which are three.

1

Firſt, there is a death of guiltineſſe: one that is guilty of any offence that is death by the Law, is ſaid to be but a dead man. So every one by nature is a dead man, bound over to death though he be not executed.

2

Secondly, there is a death in ſinne that is oppoſite to the life of ſanctification, *Ephe.2.1. you hath he quickned, who were dead in treſpaſſes and ſinnes*: & there is a death for ſinne that is contrary to the life of Glory.

3

Thirdly, there is a death that is oppoſite to the life of joy: in hell there is a life, man is not quite extinguiſhed, but yet men in hell are ſaid to be dead, becauſe they have no joy. This death conſiſts in the ſeparating of God from the ſoule; when God is ſeparated from the ſoule, then man dyes this death of ſorrow. God joynes himſelfe to the ſoules of good and bad: to thoſe who are not ſanctified, he joynes him-

himſelfe in a common manner, and thence it is, they have common joy, common comfort, common civility; to the godly he joynes himſelfe in an extraordinary manner, by which they have extraordinary joy: now when God is ſeparated from the ſoule, then comes a perfect death; ſee it in the ſeparation of God from Chriſts humanity. God withdrawing himſelfe from him but for a time, he cryeth out, *My God my God, why haſt thou forſaken me*; As God withdrawes himſelfe more or leſſe, ſo is our joye, our ſorrow more or leſſe. Thus much for the kinds of this death.

The Symptomes of true death. 1

We come now to the Symptomes or ſignes of this death, and they are foure.

The firſt is this; men are ſaid to be dead when they underſtand nothing, when as there is no reaſon extant in them, when they ſee no more then dead men. The life is nought elſe but the ſoule acted: then a man is ſaid to live when the underſtanding part is acted: man is ſpiritually dead when as his underſtanding is darkned, when as he ſees or underſtands nothing of Gods waies, *becauſe they are ſpirituall, and he carnall.*

*Ob.* But it may bee objected: men doe underſtand things belonging to faith and repentance, carnall men not yet ſanctified have ſome underſtanding of theſe.

*Anſw.* I anſwer, that they may underſtand the materials belonging to Godlineſſe as well as others,

thers, but yet they reliſh them not, they ſee them not with a ſpirituall eye. *Tit.* 1.16. *They are to every good worke reprobate*; they cannot judge aright of any good workes, as to like, approve and love them, to ſee a beauty in them as they are good: *Rom.* 8.7. *the wiſedome of the fleſh is enmity with God, for it is not ſubiect to the law of God*, the Greeke word is ὑποτάσσεται, the meaning is not that they underſtand it not, but they like it not, they reliſh it not, they taſt it not; they thinke of Gods wayes, that they are but folly, 1 *Cor.* 2.14. *They are at enmity with them, they count them droſſe.*

The ſecond ſymptome of death is, want of motion: where there is no motion, there is death. All men naturally want this motion, they cannot judge or doe any thing by nature: they may doe *opus operatum*, but they cannot doe it in a holy manner; their prayers, their hearing, receiving of the Sacrament, and the like, are dead workes, without faith the principall of life, however they may be faire in other mens eyes. 2

The third ſigne of a naturall death is ſenceleſneſſe; ſo men are ſpiritually dead, when they are not affected with Gods judgements, when they *have hard hearts which cannot repent*, *Rom.* 2.5. *when they have hearts as hard as a ſtone*, *Ezek.* 36.26. yet they may be affected with them, as naturall men apprehend evill, not from a quickning Spirit, but from a ſelfelove. 3

Laſtly, in a naturall death, there is a loſſe of that vigor and beauty in the face and countenance which is in living men: So in men that are ſpiritually dead, there is no beauty, no vigor, they have death in their faces: they may have painted beauty, which may be like the living, (as he ſaid: *pictum putavi eſſe verum, et verum putavi eſſe pictum:*) they may bee much alike, yet they have not that livelineſſe and beauty as living men have; Gods beauty (the beauty of holineſſe) is not found in them.

*Ob.* But it may be objected, they have many excellencies in them, they know much, they excell in morall vertues.

*Anſw.* I anſwer, they may have excellencies, as a dead man may have Iewels and Chaines about him, yet they are dead: they have them, but yet they are *as Iewels of Gold in a Swines ſnoute*; they are *as Swine*, their good things make them not men, they are beautifull yet they are but dead men; as the evill workes of good men make them not bad men: ſo the good workes of evill men, make them not good. Thus much for the ſignes of this Death.

The degrees of Spirituall death.

1 We come now to the degrees of this death, in all theſe deaths there are degrees: Firſt in the death of guilt, if you have had more meanes, the guilt is greater, if you make no uſe of them. *The Gentiles they ſhall onely be condemned for breaking the Law of nature*, becauſe they knew no other Law; *The Iewes they ſhall be*

*be condemned for ſinning againſt the Law of nature, and the Law of Moyſes*, they had a double Law, and ſhall be condemned for the breach of it; Chriſtians having a treble Law, the Goſpel, the Law of nature, the morrall Law, *ſhall be condemned for all three*; and among all Chriſtians, ſuch as have had more meanes, and better education, the greater ſhall their puniſhment be.

Secondly, in the death oppoſite to the life of ſanctification, there are degrees. Now yee muſt know that there are no degrees in the privative part of death, but they are onely in the poſitiue. The loweſt ſtep in this ſecond death is to have *enmity to the waies of God, being fighters againſt God*; enemies to the Saints, this is the loweſt ſtep. The ſecond degree is, when as men are not ſo active that way, but yet are *dead in pleaſures*, Ambition, covetouſneſſe. There is a generation of men which trouble not themſelves to oppoſe God, & the Saints, but give themſelves to pleaſures, and like thoſe Widowes, 1 *Tim.* 5. 6. *are dead in pleaſures, while they are alive*. The laſt ſtep in this death, is the death of Civility, thoſe who come nearer the Saints of God than other, they come within a ſtep or two of heaven, yet are ſhut out, *they are not farre from the kingdome of Heaven*, as Chriſt ſaid to the *young man*: yet they miſſe of it as well as others. 2

Thirdly, the life of joy, the degrees of it 3

are more ſenſible: Some have legall terrors, the beginnings of eternall death; others have *peace of conſcience and joy in the holy Ghoſt*, the beginning of eternall life. And thus much for the degrees of theſe deaths.

*Ob.* Now hearing that all are dead in treſpaſſes and ſinnes, yee may object; If wee are dead, why doe you preach unto us? If we bee dead we underſtand not, wee moove not, wee are not capable of what you ſay.

*Anſw.* 1. To this I anſwer, Firſt, there is a great difference betweene this ſpirituall death, and naturall death.

1 For firſt, thoſe who are naturally dead, underſtand nothing at all; but in thoſe who are ſpiritually dead, there is a life of underſtanding, by which they themſelves may know that they are dead; men who are naturally dead, cannot know they are dead.

2 Secondly, thoſe who are ſpiritually dead, may underſtand the wayes of life: though they reliſh them not, yet they may heare and receive them, which thoſe who are naturally dead cannot doe.

3 Thirdly, thoſe who are ſpiritually dead, may come to the meanes, to the poole in which the Spirit breathes the breath of life; where as naturally dead men cannot come to the meanes of life.

*Anſw.* 2. Secondly I anſwer, that though ye are dead, yet hearing may breed life, the word can doe it,

it. There was an end why Christ spake to *Lazarus* that was dead, *Lazarus come forth*, because his word wrought life; therefore though ye are dead, yet because the word can worke life in you, our preaching is not in vaine.

Lastly, this death is a voluntary death. Men who are naturally dead cannot put life into themselves; no more can those who are spiritually dead when they have made themselves dead. Men dye this death in a free manner; I cannot better expresse it, than by this similitude. A man that is about to commit the act of murther or treason, his friends perswade him not to doe it, for if hee doth, he is but a dead man, yet notwithstanding he will doe it, we say of such a one that hee is a dead man willingly. So wee tell men, if they doe thus and thus, that they goe downe to the Chambers of death, yet they will doe it; Hence is that *Ezek.* 18. 31. *why will yee dye, O yee house of Israel?* implying that this spiritual death in sinne, is a voluntary death. 3

But yee will obiect, Men are not quite dead, there are some reliques of Gods Image still left in them, how are they then dead? *Ob.*

To this I answer, that there is a double Image of God; first a naturall, standing in the natural frame of the soule, as to be immortal; immateriall, So there is understanding, will and reason, and some sparks of life left in us, as *An.*

the remainder of a ſtately building that is ruinated: but yet there are no ſparkes of the living Image left in us, the ſpirituall Image of God *conſiſting in holineſſe and true righteouſnes, remaines not*; The Papiſts indeed deny it, but how will they anſwer the rule of the Fathers: that *Supernaturalia dona ſunt penitus ablata naturalia quaſſata*; that ſupernaturall gifts are utterly taken away, no ſparkes of them remaine.

*Ob.* But it will be objected, that though men by nature have nothing left, yet there is now an univerſall ability and grace, an univerſall ſufficiency given unto them.

*Anſ.* 1 To this I anſwer, that that which they call *univerſall grace*, is the ſame thing that nature is, but they put another tearme upon it; it is found in nature, and is common wherever it is, therefore it cannot bee grace. For in grace there is always ſometing that is peculiar.

2 Secondly, if there ſhould be an univerſall grace, the Saints would be no more beholding to God, than other men; if God give all alike to all, it ſhould not bee God, but themſelves that put the difference.

3 Thirdly, if there were that generall ſufficiency, it would take away all election: there might then be preſcience, but no election, no predeſtination to death or life.

4 Fourthly, if there were a generall grace, what is the reaſon that *Paul* made it ſuch matter

ter of difficulty to anſwer that queſtion of election, *Rom.9.* If *Ariſtotle* and other heathen, if every one have ſuch a generall ſufficiency, *Paul* would not have made ſuch a ſcrupulous anſwer, and have *cryed out of the depth.*

Thirdly, there is not that univerſall ability, 5
becauſe *that which is borne of the fleſh is fleſh, and that which is borne of the Spirit is Spirit*; wee are *borne of the fleſh* and cannot therefore have this ſpirituall ſufficiency.

But yet there are ſome ſpirituall gifts in *Ob.*
men.

I anſwer, that we cannot have theſe ſpirituall gifts if we are not borne of the Spirit; *that which is borne of the fleſh is fleſh.* Not *Bellarmine* himſelfe, nor no man elſe will ſay that all are borne of the Spirit. *Iohn* 15.2. *Every branch in me not bearing fruite, he taketh away, and it is caſt out, and withered*; that is, as the branch not being in the root, bringeth forth no fruite, ſo men as long as they are not ingrafted into Chriſt, bring forth no buds, no fruite; they may heare the word, but they cannot make uſe of it, they cannot doe it without the Spirit, and that is free: *it breatheth where it liſteth*; compare *Iohn* 3.8. *the Spirit breatheth where it liſteth*, with *Iohn* 6.44. *No man can come unto mee unleſſe the Father draw him*; draw him, that is, not as a ſheepe is lead with a bough; for Chriſt doth not ſay, *no man* will *come*, but, *no man* *Anſw.*

*man can come except the Father draw him*; compell him as it were by force, not perſwade him by intreaties: that is, unleſſe he changeth, and taketh away his wolviſh will.

*Ob.* But it will be objected, that God drawes every man.

*Anſ.* I anſwer, that the context concludes againſt this. For Chriſt doth bring this in, to ſhew the reaſon, why many did not receive his Doctrine; and he concludes with this, that men therefore doe not receive it, becauſe God doth not draw them: *None can come unto me except my Father draw them.*

*Ob.* I will anſwer one objection more and ſo conclude: If wee are dead, to what end is the law given, why are wee commanded to doe thus and thus, if we be dead?

*An.* To this I anſwer, that the Law is given to this end, *to ſhew us our weakneſſe, and to leade us unto Chriſt*: it is not given us to keepe exactly, for that is impoſſible: *it was impoſſible to keepe it through the weakneſſe of the fleſh*, Rom. 8. 3. the Law was therefore given that wee might know our weakneſſe, not that we ſhould keepe it, but *that Chriſts righteouſneſſe might be fulfilled in us by faith*, Gal. 3. 24. *the Law is our ſchoolmaſter to bring us to Chriſt, that we might be Iuſtified through faith*; That is, the end of the Law.

*Ob.* But it will be objected: that in as much as we are commanded to doe things impoſſible,

mans

mans nature is deſtroyed, for man is a free creature. Secondly, the command implies an abſurdity, and impoſſibility, to bid a man doe that which he cannot doe; to bid a man that is in a deepe Well, bound hand and foote, to come out himſelfe is fooliſh; yee may blame him for falling in, it is abſurd to bid him come out.

To this I anſwer, that there is a difference betweene the externall binding, and the bonds wherewith a man is fettered by ſinne; There is an externall impediment, which a man cannot remove when hee is fettered in the Well; but there is no externall impediment, when as men are bound in the chaines of ſin. When wee command you to doe thus and thus, all the buſineſſe is with the will, we rather ſay men will not, then they cannot come; There is liberty when as a man hath *eligibile* or *non eligibile*; when hee hath a thing in his owne choyſe, when there is no impediment, when hee may argue both wayes: If a man out of the perverſneſſe of his nature doth it not, it is not compulſory, but free; a beaſts action is free becauſe he cannot reaſon on both ſides, but man when he conſiders arguments on both ſides, when he can ſay, doe not doe ſuch a thing, but doe ſuch a thing; when he can conceive arguments, on both ſides, he is free, there is no ſuch externall impediment in him, as to bid one in darkneſſe, to doe a thing of the light, or one

*Anſw.*

bound hand and foote in a pit, to come out; ſince the chiefe impediment here, is in the depraved wils of men, which God doth rectify and change by his grace & Spirit, through the uſe of meanes.

*Uſe* 1. If then every man out of Chriſt bee in an eſtate of death, let every man examine himſelfe, and conſider whether he be a dead man or no; this is the great *quere* or queſtion in this mutability and incertainety of things. Let us make the life to come ſure; our life is uncertaine here; but have wee this ſpirituall life, are wee living men? then we are happy: but are we dead? then he that is not partaker of the firſt reſurrection, ſhall not be partaker of the ſecond. It is too late to begin to live, when we are dying; certainly naturall death is a time of ſpending, not of getting or inquiring after life: If yee deferre this ſearch while yee are in health, when yee lye on your deaths bed, when you ſhall ſee heaven and hell immediately preſented unto you, this queſtion will hold you ſolicitous, and then you ſhall ſee that this ſpirituall life, is the life indeed. The time of this naturall life, is not long; the Candle burnes not long if it burne out; yet it is oftner blowne out, than burnt out; men oftner fall downe than come downe from the tree of life: this Tabernacle is often throwne downe before it fals downe, therefore in this ſhort life make your ſelves ſure of eternall life.

Now

Now there are two things which hinder this ſearch and inquiry after ſpirituall life.

The firſt is a falſe opinion; men thinke themſelves in the waies of life, being in the waies of death; they thinke there is a greater latitude in the Goſpell than there is.

The ſecond is, men are not at leyſure; there are millions of buſineſſes in their heads, ſo that they cannot hearken to the whiſperings of conſcience; they have no ſpare time to be wiſe unto ſalvation; *It will be our wiſedome therefore to conſider our end*, *Deut.* 32.29. To helpe you therefore in this *Quere*, whether you are dead or alive? Conſider firſt, if ever you have 1
beene dead. Secondly, if ye have beene dead, 2
whether yee are made alive.

Firſt I ſay, conſider whether yee have bin 1
dead or no; I meane, whether ſinne hath bin made alive in you, that you might dye. *Rom.* 7. 9, 10. *I was alive without the Law once, but when the Commandement came, ſinne revived, and I dyed*; that is, the Commandement awakens my ſinnes, and they being alive I dyed; ſinne when it affrights not a mans conſcience, then hee is dead; when it wounds the conſcience, then he is alive.

The Law being brought to the ſoule by the Spirit, yee ſee the rectitude of the Commandement, and your owne obliquity and crookedneſſe; ſinne is alive and yee dye. *Peter* preaching to the Iewes, *Act.* 2. recites to

them their ſinnes in crucifying the Lord of glory, which ſinne was made alive, and *pricked them at their hearts.* Sinne was dead in *David*, till *Nathan* and the Law came unto him, after ward hee lived and was humbled; *Luke* 5. *Peter* ſeeing Chriſts divinity by the draught of Fiſhes, cries out, *Depart from mee Lord, for I am a ſinfull man*; hee had ſinnes in him before, but they were dead; then they were made alive. *Paul*, he had ſinnes that were dead in him, but when the outward light which was but a tipe of his light within, did ſhine about him, then hee dies, and his ſinnes were made alive: So *Ioſephs* brethren had ſins, but they were not made alive *till they were put in priſon, then their ſinne in ſelling their brother Ioſeph lived, and they dyed.* Hath ſinne ever bin alive in you by the commandement to ſlay you? that is, hath it bred ſuch an apprehenſion in you, as of death; (not a ſigh or two for a day (that is no ſlaying of you, but yee muſt apprehend ſinne as death, as one that is to be executed, forthwith apprehends death, ſo muſt you apprehend ſinne) then it is a ſigne, that there is life within you.

Secondly, are yee made alive againe? Is there ſuch a change in you as if yee were other creatures, as if yee lived an other life? Where this life is, it works an alteration and a change, gives us another being, makes us to bee no more the ſame men; *whoever is in Chriſt is, a new*

*new creature*, it workes a generall change from death to life; it makes all our actions to be vigorous, like the actions of living men, *Old things passe away, all things become new*, it makes men leade a new life: If old aquaintance and lustes would draw us away, we answer that we are dead, that we live no moe to these, that now we have not our owne wills: *Christ lives in us and workes in us*, *Gal.*2.20. *It is not I that live, but Christ lives in me. The same mind will be in us that was in Christ Iesus*, *Phil.*2.5. Now if ye desire to know whether Christ live in you or no, or whether you are in an estate of death; you must see whether you have these two things which are in every one in whom Christ liveth: first see whether you live to him: *He died that we should not live to our selves, but to him alone.* In morall things the end and principle are all one. Before Christ lived in you, all you did was from your selves, ye were your owne principle and end: but Christ living in you, there is another end; ye eye Christ, ye looke to him, all that ye doe is done in sincerity, it is done for him and from him.

*Quest.* But how can Christ bee the end of our callings, eating drinking, and recreations?

*Answ.* I answer, that of every action Christ must be the end, yee must doe as a man in a journey; though every step he treades he thinkes not of his journeys end, yet the generall ayme of every step must be for that end, and that causeth

seth every step: so in all yee doe, the generall end must be Christ.

2 Secondly if Christ live in you, your hearts cleave to him, as to the Principle of life; as the child to the dug, or the element to its naturall place. What ever our life is, wee cleave to it: Some place their life in their credit, take away it, and they dye: others in riches; take away them, and they perish. What ever is your god, if it be taken away, you perish. Therfore *Iohn.6.68. when Christ demaunds of the twelve whether they would likewise goe away; Peter makes this answer, Lord, whither shall we goe? thou hast the words of eternall life.*

3 Thirdly, ye may know, what life ye live, by the food that feeds it. Oyle feeds the Lampe, fuell the fire: If your life be fed with the duties of obedience, then ye live. *If yee keepe my Commandements, yee shall live in them,* saith Christ: you shall live in them as in your proper element; as the Fish in the water; every motion out of it, is to death: There are two sorts of men to whom this triall doth belong.

1 The first are those, *who have a name they live and yet are dead, like the Church of Sardis. Rev. 3.1.*

2 The second to whom this belongeth, are *those* who are *dead* indeed.

1 The first of these, are like the Angels that take bodies, and doe actions; they are not truly

ly living men, though they appeare to be. Now the signes that Characteriſe theſe dead men from thoſe that are truly living, are five, taken from the ſignes of the fained life, in the Spirits that have true bodies but onely in appearing, whereby they are diſtinguiſhed from bodies that truly live.

The characters of thoſe that are ſpiritually dead.

First, Angels that take Aſſumed bodies, eate and drinke, and are not nouriſhed: *as the Angels that came to Lot, and Abraham*, and had created bodies: So theſe dead men doe all the actions that living men doe; they heare, they pray, they read, but they turne it not into fleſh and blood, becauſe there is no life in them: they are not the ſtronger for hearing, or any thing they doe; they thrive not, as thoſe that have the *Bonlimia*, they eate and drinke not, becauſe there is an *Atrophy* in their bodies. Wee preach to men, yet they are the ſame this yeare they were the laſt: they have a name to live and yet they live not, they turne not the meanes to fleſh and nouriſhment; it is a ſigne of a living man that he growes. That which is ſaid of a good will, that it makes uſe of every thing, may be ſaid of grace; It turnes all the paſſages of Gods providence into nouriſhment; ſtormes as well as faire gales, helpe a living man to the haven; Affliction, proſperity, all put him on and helpe him forwards. Take one not having this life, doe what yee will, hee thrives not; as an unthrift, put him

to what trade yee will, he thrives not, hee is ſtill on the loſing hand; ſo theſe men, proſperity, adverſity, helpe them not: put any thing to a dead man to doe, he doth it not; ſo theſe men; the Word and Sacrament helpes them not, becauſe they are dead.

2 Secondly, the motions of the Spirits that take Aſſumed bodies, is not from any inward principall, not from the motion of life within: ſo the actions of men that are not alive, are not from the principles of life, they are not vitall motions, but as in other actions, the Wheeles goe as long as the ſpring is up that moves them, ſo the actions of men that are dead, as long as the ſprings are up & the influence continues, they move. When they are ſick and apprehend death, then they will doe many things; but theſe being gone their goodneſſe is ended: whilſt they deepely apprehend ſome accident, they will be good, that being gone and forgotten, their goodneſſe ends: Many whiles they have good acquaintance, and are in good company, will be good, but when they are gone, their goodneſſe ceaſeth. Theſe men have golden outſides, they ſeeme to have the Kings ſtamp upon their actions, yet they are but counterfaite; they pay God in counterfaite Coyne, not in currant mony; their actions have a *forme of religion, but yet the power is wanting*; all they doe is but a meere formality; their Prayers, their Sabath keeping are but in

ſhew,

ſhew, thoſe actions and duties that have moſt power and life in them, they doe leaſt of all reliſh, they taſt them not becauſe they have no life in them. In generall, all the actions that men wanting life doe, they are but dead works, they may bee deceived with them for a time, but when death comes, they ſhall finde them to be but dead. *Remigius* a judge of *Laurence* tels this ſtory, that the Divell in thoſe parts did uſe to give money to Witches, which did appeare to bee good coyne, ſeemed to be currant money at firſt; but being laid up a while, it then appeared to be nothing but dryed leaves: ſo the Divell deceives men now, hee makes them to do outward actions, which have a faire ſhew, but when they need them, they thē appeare as they are, to be nothing but dead leaves, becauſ the Principle of life is wanting.

A third property of Aſſumed bodies is this, 3
that they are taken up onely for a time, and then are laid downe againe, as the Spirits that take them liſted; ſo in theſe men which ſeeme to live, there is an inconſtancy and mutability in their lives, they lay downe their religion as occaſion ſerves. If that they did was done in reſpect to God, it would be alwaies the ſame, the company and occaſions would not alter it; but becauſe it is not done in reſpect to God, therefore as their company and occaſions are mutable, ſo is their reli-

gion. *They are as inconſtant as Clouds without raine, that are quickly ſcattered*; like wandring Stars, *or like the morning dew*, that is ſoone dryed up. The Saints have an inequality in their lives, yet they never dye againe; they may be ſickly, *but theſe men are twice dead, Trees plucked up by the rootes*, that never grow againe: The Saints may bee as ſheepe ſoyled with a fall, but they can never become Wolves againe, but theſe men they turne Wolves againe, ſo did *Pharoah* and *Saul*. The Saints have their *Turbida intervalla*, their ebbing and flowing, their full and their waine; but yet all theſe cloudings doe but obſcure their graces, not extinguiſh them: the darkeneſſe of the night extinguiſheth not the light of the Stars, but covers it; ſo doe theſe cloudings but onely cover the graces of the Saints. All the goodneſſe of other men that ſeeme to live, are but *Lucida intervalla*, they are good but by fits, when as thoſe that live are bad but by fits, *Nullum fictum eſt diuturnũ*, their goodnes is but counterfeit, therefore it laſts not, it holds not out.

4 Another diſtinguiſher of thoſe walking Ghoſts from living, is this: the actions they do, they do them not as living men doe, they make apparitions onely and vaniſh. Thoſe men that have nothing but civility, it quickly vaniſheth, they are like the Church of *Sardis*, *Reve.3.1. that had a name ſhee lived, and yet*

*was*

*was dead*: Their workes are not perfect throughout, they were but linſey-wolſey, they were not thorow paced in the waies of God, but ſhuffel; they graſpe at both, & comprehend neither; they doe many things, but not all. As the young man that came to Chriſt, *Chriſt looked on him, and loved him*; what diſtinguiſhed him? One thing was wanting, his workes were not perfect, his heart was ſet upon his wealth, he would doe any thing elſe, his heart was not weaned or divorced from it. *Saul* had a name to live, but yet his workes were not perfect, *when Samuel came not*, then hee was diſcovered, that was but his triall, hee would not reſt in God. *Herod did many things*, yet he was not perfect, he would not leave his inceſt; ſo all that have but a forme of religion they are Wolves though they have a ſheepiſh outſide, they are not perfect, yee ſhall know them by their workes.

But what workes are thoſe that we cannot ſee them doe? *Queſt.*

I anſwer, they may be exact in the firſt, yet faile in the ſecond Table, and thoſe that practiſe the duties of the 2 Table, faile in the duties of the firſt. If men be exact in the duties of both Tables, *their religion is pure and undefiled, Iam.* 1.27. If they faile in the duties of one table, to make their religion pure, is to mend in the other. Theſe civill men wrong no man, yet they content themſelves with a *Anſ.*

bare formality; this is not pure religion: wee ſay this is a pure religion, if yee be fervent in prayer, and content not your ſelves with formality of Religion without the power.

5 Laſtly, theſe walking Ghoſts, do but ſhew themſelves to men, they company not with them; ye ſee them and heare no more of them. Ye ſhall know living men, by their companying and loving of the Saints; as ſheepe and Doves they are never out of company, and keepe no other company but their owne. Yee ſhall finde in others thoſe differences.

1 Firſt, eyther they delight not in all the Saints; Wee muſt love all the Saints, this particle *all*, is put in *all Pauls Epiſtles*; theſe love not all the Saints.

2 Secondly, if they love all the Saints, yet they love not the Saints onely, yee muſt love none but the Saints. If yee love the Saints becauſe they are Saints, then thoſe who are not Saints, yee doe not love; that is, yee love none, with the love of friendſhip, and intimate familiarity but the Saints; yet love them with a love of pitty, and we all faile in this love.

3 Thirdly, they doe not love *thoſe that excell in vertue*. If your hearts be not right, yee diſlike all thoſe that goe beyond you in holineſſe, and practiſe.

4 Laſtly, though they make a ſhew, they love them

them, yet they doe not ſhew the effects of their loves to them. And thus much for the helpes and diſcovery of the firſt ſort of men, that have a name they live, and yet are dead.

2 The markes and ſignes of thoſe who are ſpiritually dead.

The ſecond ſort of men to whom this uſe is directed, are thoſe who are quite dead; yee ſhall know them by theſe markes or Symptomes.

1

Firſt, yee ſhall finde coldneſſe in them; in death there is no heate: ſo their prayers and performances are cold, they are dead, wanting fervency.

*Object.*

But the Saints want heate as well as others, they alſo are cold.

*Anſw.*

I anſwer, though ſometimes they want it, yet they are quickly made hot againe, becauſe there is life in them; as Charcole is quickly kindled, becauſe it hath beene in the fire; ſo the Saints are ſoone kindled, becauſe they had fire in them before. Others are as greene wood, or rather as matter that is not Combuſtible, as the Adamant, that will not be made hot with fire; living men, admonitions and the fire of good company will heate againe, ſo will it not the others.

2

Secondly, yee ſhall know them by their ſtiffneſſe and hardneſſe. It is a ſigne of death to be inflectible: Wicked men are as hard as flint to Gods commandes, but as ſoft as waxe to that which humors them. Are yee tractable?

doe you delight in your owne wayes, and yet continue the ſame men, keepe the ſame company? Doe yee abide ſtill in the ſame place, or go on in the ſame tract? then yee are dead: In many things you may be tractable, but the maine is, whether yee are flexible in thoſe things that are connaturall unto you: theſe deale with us as *Iohanan* did with *Ieremiah*, *Ier.* 42. he ſaid he would goe downe into *Egypt*, he would doe any thing, *that God ſhould bid him, whether it were good or bad*; but when *Ieremy* had told them that they muſt not goe downe into *Egypt*, then they *ſay that he ſpake falſe, God did not ſend him*: If Gods will had ſuted with his, hee would have done what hee would have had him to doe: your triall is when you muſt offer up your *Iſaack*, when you muſt part with thoſe things that are moſt ſweeteſt unto you.

3 Thirdly, dead men are ſenceleſſe, like Idols that the Pſalmiſt ſpeakes of: *they have eyes and ſee not, eares and heare not, mouthes and ſpeake not, feet and walke not, they have ſences to* diſcerne, but there is yet an inward eye, they want; they ſee no beauty in the wayes of God; therefore they thinke there is no ſuch matter, becauſe they have eyes & ſee it not, they have mouthes and taſt it not, they reliſh it not, they ſmell no ſweet ſavour, from the graces of the Saints, when as the graces of the Saints have a ſweet ſavour, *like an oyntment powred out*, *Cant.* 1.2.

1.2. So for feeling, they feele not, they are not ſencible of the judgements or threatnings; the Law nor the Goſpell move them not, they have hard and inſenſible harts; the more inſenſible they are, it is a ſigne, they are ever dead: the more ſenſible we are of the threatnings or promiſes, the more life is in us.

Laſtly, dead men are ſpeechleſſe; there is no breath in them. *Out of the abundance of the heart the mouth ſpeaketh.* The dry and empty channell drives not the Mill, but a full ſtreame ſets it on worke. If the heart bee full of life, the tongue is full of good ſpeeches. *Prov.* 10. *The words of the righteous are as fined ſilver*, becauſe there is a treaſure within them; *but the words of the wicked are nothing worth*, becauſe their hearts are evill. As it is ſaid of evill men, *that their tongues are ſet on fire of hell*; ſo the tongues of the righteous are ſet on fire by heaven. *Eſay.* 19.18. *they ſpeake the language of Canaan.* In hypocrites there is loquacity as blaſing meteors, and in Saints there is ſometimes an indiſpoſition by reaſon of ſome ſinnes, which make them like to ſprings which are dammed up with ſtones and mudde. Yet judge not of them by ſuch fits, but take them as they are in their ordinary courſe; the mouth ſpeaketh out of the abundance of the heart. Every man is delighted in ſome genious operations, in things that are ſutable to him; if there be aboundance of life, aboundance of grace 4

grace within a man, he delights to ſpeake of it: as all men are ſeverally diſpoſed, ſuch are their ſpeeches. Now all theſe are privative ſignes of death; I will adde one more that is poſitive.

Fiftly, looke what life a man lives, he drawes to him the things that nouriſh it, and expelleth that which hinders it. If a man bee alive to ſinne, he drawes that which is ſinfull, but holineſſe and the meanes of grace, hee expels as contrary to him: What doth ſatisfy his luſts, that he doth; he may doe good for a time, but he is quickly ſicke of it.

*Object.* But I doe much good, I abſtaine from much evill, may ſome ſay.

*Anſw.* To this I anſwer, that if one member lives, it is a ſigne that the whole body lives; ſo if one mortall ſinne live in you, it is a ſigne you are dead. Truth of grace cannot ſtand with one mortall ſinne unrepented, unſubdued: one diſeaſe kils a man as well as an hundred; ſo one living luſt kils you: Doth any luſt live and reigne in them, it kils them.

*Object.* But what is it to live and to reigne?

*Anſ.* I anſwer, when a man ceaſeth to maintaine warre with his luſt, and reſiſts it not; when a man layes downe the weapons, when he ſeeth his luſt is naturall to him, and therefore yeelds unto it, then ſinne reignes in him. There is no man that lives the life of grace, but hee hath this property, that hee ſtrives againſt all ſinne to the utmoſt, not in ſhew, but in ſincerity;

rity; he ſtrives againſt the occaſions of ſinne though they foyle him; hee ſtill maintaines warre againſt them, and ſo they live, and reigne not in him.

2 If every man out of Chriſt be in an eſtate of death, let us not deferre repentance, but doe it whilſt wee may. Repentance makes a dead man to be a living man: What is it that makes you deferre repentance? yee thinke yee can change your courſes, & ſorrow when you liſt, therefore ye deferre it. If men be dead, and repentance puts as it were a new ſoule into thē, makes them to paſſe from death to life, then is it not ſo eaſy a thing. Suppoſe yee had *Ezekiahs warning*, is it in your power to make your ſelves live? no, it is beyond your power; God onely can doe it. Every man lyes before God, as that clod of earth, out of which *Adam* was made. God muſt breathe life into him, elſe hee continues dead. God doth not breathe life into all, *He quickens whom he will.* It is your wiſedome therefore to waite on him in his Ordinances: if you have good motions begun in you, preſſe them forwards, they are offſprings of life. Thinke ſeriouſly, am I dead, or alive? If dead, why then ſay, its not in my power to quicken me, its onely in God to doe it, and he doth this, but in few, thoſe whom he quickneth are *but as Grapes after the Vintage*, or as *the Olives after the beating*; how then ſhall I bee in the number? Give your *Uſe 2.*

ſelves no reſt; know that it is God that breatheth, and then depend on him. Make that uſe of the doctrine of election, with care and more ſolicitude to looke to your ſelves. *Phil. 2. God workes both the will and the deed of his good pleaſure, worke out therefore your ſalvation with feare and Trembling.* If repentance be a paſſage from death to life, if it bee ſuch a change, then labour for to get it. *The Spirit doth not alwayes ſtrive with men*; yee are not alwayes the ſame, yee will ſticke in the ſand, grow worſe and worſe, if yee grow not better and better. No more power have you to change your ſelves, *than the Blackamore hath to change his skinne, or the Leopard his ſpots*; the time will come, when you ſhall ſay as *Spira* did: O how doe I deſire faith, would God I had but one drop of it; and for ought we know he had it not.

*Uſe 3.* Thirdly, learne hence to judge of naturall men; for all the excellency they have, yet they are but dead men; If a man be dead, we doe not regard his beauty, all excellencies in naturall men, are but dead. It is a hinderance in the wayes of God, to over-valew outward excellencies, and to deſpiſe others that want theſe trappings: let us ſay for all theſe excellencies, yet he is but a dead man, *we knowe none after the fleſh any more*, 2. *Cor.* 5. 16. Againe for your delight in them, know that this death doth differ from naturall death; for theſe dead

dead men are active, & ready to corrupt others, they have an influence, that doth dead thoſe, who are converſant with them, ſinne communicates as well as grace. Nothing ſo great a quench-cole, as the company of bad men: there is an operative vertue in them to quench mens zeale, as the dropping of water will quench the fire, though they cannot wholly extinguiſh it being once kindled.

Fourthly, if all out of Chriſt are dead, learne to judge of the Ordinances of God, and the meanes of ſalvation, let us not undervalue nor overvalue them; the Ordinances cannot bring life, not the Word, nor Sacraments; If yee are ſicke and ſend for the Miniſter, hee cannot quicken you; the Ordinance is but a creature, and cannot give life. If we ſpeake to the eare, and Chriſt ſpeake not to the heart, it is nothing: Let your eyes bee fixed on Chriſt, beſeech him to put life into you, pray to God for a bleſſing: the Ordinances are but dead Trunkes, as Pens without Inke, Conduit pipes without water. Learne then that God doth convay life by the Ordinances, that they themſelves cannot give life, therefore doe not overvalew them. Yet know withall, that God doth worke but by his Ordinances; the Spirit breathes not in Taverns nor Playhouſes, but in the Church aſſemblies. *Act.* 10. *whiles Peter was preaching to Cornelius, and his family, the Spirit fell upon them*: ſo the *Vſe* 4.

Spirit *fell on others by laying the Apoſtles hands on them*, the Ordinances are the *Vehiculum* of the Spirit; give what is juſt to them, and no more; give them neither too little nor too much. Neglect not the Sacrament, ye know not what yee doe when yee neglect it; yee thinke *that yee eate and drinke your owne damnation, if yee receive it unreverently*; Abſence from it is a ſinne as well as the remiſſe and negligent receiving of it. Sickeneſſe and death yee feare, why then doe you neglect the Sacrament, why doe you receive it unworthily? Whence are thoſe Epidemicall diſeaſes amongſt us? the cauſe of them is from hence, that yee neglect the Sacrament, that yee receive it unworthily. 1. *Cor.* 11. 30. *For this cauſe many are weake and ſicke among you, and many ſleepe*: Conſider the danger of neglecting the Sacrament, *he that came not to the Paſſeover, muſt be cut off from the children of Iſrael*; the ſame Equity remaines ſtill in the Sacrament; the cauſe of that was, becauſe he was to come up with the reſt, to remember the death of the firſt borne of *Egypt*, and the redemption from their bondage, hee being paſſed over thereby: It is now the ſame ſinne to neglect the Sacrament, the Equity ſtill remaines. Are yee ſo ſtrong in faith as yee need it not? To bee abſent from the word, yee thinke it a ſinne: ſo is it to bee abſent from the Sacrament; nothing can excuſe you. If a maſter

maſter bid his ſervant doe a thing, and he goes and is drunken, ſo that he cannot doe it, will it excuſe him? If you have made your ſelves unfit to receive the Sacrament by committing any groſſe ſinnes; the unfitneſſe will not excuſe you. If a man hath occaſion to ride a journey, if he miſſe one day, he will take the next: ſo ye if yee miſſe the Sacrament once, be ſure to take it the next time: It is *devided here, that ſo if yee miſſe once, yee may receive it the next time; take heed therefore how yee neglect it. The end of the Sacrament is to worſhip God, to ſet forth Chriſts death, it is the cheifeſt part of Gods worſhip; therefore give it the cheifeſt reſpect. Now from hence ſee the neceſſity of this life of grace: how can yee come to the Sacrament, if yee are dead men? Labour therefore for this life of grace. And thus much for the firſt poynt, *that all men out of Chriſt are in a ſtate of death.*

* The Sacrament is adminiſtred twice every Terme, and ſometimes thrice.

We come now to the ſecond, and that is this,

*That all in Chriſt, are in a ſtate of life.* Our ſcope is, to ſhew you what you are out of Chriſt, and what benefits yee receive by being in Chriſt; we cannot goe throughout all particulars, but wee will take the greateſt, life and death; the one the greateſt good, the other the greateſt evill. All in Chriſt are living men; this is the great benefit, becauſe death is the greateſt evill: therefore by the rule of

*Doct. 2.*

contraries, life muſt be the greateſt good. Farther, men prize nothing ſo much as life; this experience ſheweth, and Sathan himſelfe could tell, *that skinne for skinne, and all that a man hath, he will give for his life, Iob.* 1. Beyond experience, God himſelfe threatens death to *Adam*, as the greateſt evill; *The day that thou eateſt of it, thou ſhalt dye the death, Gen.* 3. Now all that live this life are living men, *and have all things pertaining to life, 2. Pet.* 1.2. they have all that *pertaines to life and godlineſſe*, that is, all things neceſſary for the nouriſhment and cheriſhing of them, life were elſe unhappy; take beaſts and plants, they having all belonging to their life, are happy, and they are ſaid to live: take any naturall life, when as a man hath food, and rayment, and recreation, hee is ſaid to live. A man lives when he hath life, and all that appertaines unto it. I will divide this Doctrine into two parts, and I will ſhew you two things.

1 Firſt, that there is ſuch a life as this.

2 Secondly, what this life is.

1 Firſt, that there is ſuch a life, as this; It is needfull to ſhew you, that there is ſuch a life, becauſe it is a hidden life. God hides theſe ſpirituall things, as he hid Chriſt under *a Carpenters ſonne*: ſo he hides the glorious myſteries of the Sacrament, under the baſe *elements of Bread and Wine*; he hides the wiſedome of God, *under the fooliſhneſſe of preaching*, he hides thoſe

thoſe *whom the world is not worthy of, under ſheepes Skinnes, and Goates Skinnes, Heb.* 11. *Col.* 3.3 *Our lives are hid with Chriſt in God.*

But from whom is this hidden? *Queſt.*

I anſwer, that it is hidden from naturall men as Colours from a blind man; they are there, and he ſees them not. *Anſ.*

But with what is this hidden? *Queſt.*

I anſwer, that it is hidden: Firſt, with this naturall life, wee ſee it not becauſe wee have this life; it is hid, as the Sap in the roote, or water in the ſpring. *Anſw.*

Secondly, it is hidden with a baſe outſide, 2. *Cor.* 6. *The Saints are as poore, as deſpiſed, as having nothing*; Chriſt had a baſe outſide (*there was no forme or beauty in him that wee ſhould deſire him*:) and ſo have the Saints being conformable to him; they are like other men for their outſides. 2 *Eſay* 53.

Thirdly, it is hidden with miſ-reports; thus Chriſt himſelfe was hidden; he was counted *a wine-bibber, a friend of Publicans and ſinners; one caſting out divels by Belzebub*: and therefore hee became *a ſtumbling blocke* unto many. The Saints are likewiſe miſrepreſented, they are evill ſpoken of, they are preſented to mens underſtanding otherwiſe than they are. There are a generation of men, that *pervert the ſtrait waies of God, Act.* 13.10. that is, they make them ſeeme crooked: though they are ſtraight, notwithſtanding, they pervert them, as 3

as a crooked, as a falſe glaſſe, doth pervert a face that is beautifull, repreſenting it in another ſhape; or as a ſticke that is halfe in the water, and halfe out, ſeemes to be crooked, yet it is ſtraight in it ſelfe.

*Queſt.* But in what is it hidden?

*Anſw.* I anſwer, that it is *hidden in Chriſt*, as in the fountaine, as in the heart and ſoule, as in the ſubject wherein it dwels. Men what ever they profeſſe, beleeve not this, becauſe it is a hidden life; what courſe then ſhall wee take to make you beleeve it? The Scriptures you will not deny, yet you will bee as hard to beleeve them, as you will be to beleeve there is ſuch a life; We will therefore ſay ſomething, without the Scriptures, to perſwade you that there is ſuch a life as this.

1 Firſt, there is a life of the ſoule that it lives; as the Angels they move, act, and underſtand; though they eate not; there is therefore a life, beſides this common life.

2 Secondly, conſider the matter of the ſoule, then yee ſhall ſee, that the ſoule lives ſuch a life, as Angels doe; The ſoules of good men, leade ſuch a life as good Angels doe; the ſoules of bad men, ſuch a life as bad Angels. The life of beaſts depends on the compacture, and Temperature of the ſubſtance, as the Harmony doth upon the true extent of every ſtring. With the ſoule of man it is otherwiſe; the ſoule lives firſt, and then cauſeth the body to live;

liue; it is otherwiſe in beaſts, their ſoules and bodies liue together. Beſides it is certaine, that the ſoule ſhall liue, when as the body is laid aſide; then it liues another life from the body: therefore it liues another life in the body. The higher faculties of the ſoule, the Vnderſtanding and Will, are not placed and ſeated in the body, as other faculties are: the viſiue faculty muſt haue an eye to ſee, the hearing faculty muſt haue an eare to heare, and ſo the reſt of the faculties muſt haue their organs; but the Vnderſtanding hath no ſuch organ, it onely uſeth thoſe things that are preſented to it by the phanſy. Our ſight, feeling, and hearing, periſh, when their organs periſh; but the ſuperior faculties of the ſoule, weare not away, but the elder the body is, the younger they are. The ſoule liues now in the obiect, now in the ſubiect: it liues in the things it is occupied about; as the Angels are ſaid to be, where they worke, becauſe they haue no bodies as we haue, to make them be locally there: ſo the ſoule it alſo liues, where it is occupied; as if it be occupied about heauenly things, then wee are ſaid, *to haue our converſation in heauen*. Take the underſtanding and faculties of reaſon, they ſway not men, but the Ideaes, truthes and opinions that dwell in this underſtanding, ſway men: There are three liues in man, there is the life of plants, of Beaſts or ſence, and the life of rea-

ſon; I may adde a fourth, and that is this ſpirituall life, which is an higher life of the ſoule; Where there is an evill life, there is death, but where there is a good life, there is this ſpirituall life: See it in the effects, for theſe are but ſpeculations.

1 Firſt, ye ſee by experience, that there is a generation of men, that live not a common life, delight not in vaine pleaſures, ſports and honors, (there is no life without ſome delights:) their delights and life is not in outward things abroad; they have a retired and inward life at home.

2 Secondly, there are no Acts, but for ſome end, there are men who make not themſelves their end; if they did, they might then take other courſes, going with the ſtreame. If then they make not themſelves their end, then they make God their end, they *live not to themſelves, but to the Lord*, 1. *Theſſalo.* 3.8.

3 Thirdly, they care not what they loſe to get advantage to God; they are content to be deſpiſed, contemned to ſuffer *Torments, impriſonments and death*; they are content to doe that which is the ruine of their lives, which they would not doe, had they not a more ſpeciall life within them. 2 *Cor.* 4.11. *wee which live are alwayes given up to death for Ieſus ſake, that the life alſo of Ieſus, might bee made manifeſt in our mortall fleſh*: That is, for this cauſe God ſuffered his Children, to be in danger,

danger, that men might know, that they live an other life, and have other comforts: this appeares by our readineſſe to bee expoſed to death; all which ſhewes, that there are ſome that leade an other life.

But it will be objected, that the ſuperſtitious, and thoſe of another religion, will ſuffer death as well as the Saints: and morrall philoſophers are retired as well as the Saints: and thoſe who have but common graces, live this life as well as the Saints: therefore theſe experiences prove not the poynt ſufficiently. *Object.*

I anſwer, that it is true, that ſuperſtition doth worke much like religion, morrall vertue doth many things, like true holineſſe; and Common grace, doth much like true grace; yet it is no good Argument to ſay, that becauſe a dreaming man dreames that hee ſees, therefore a living man that doth ſee, doth but as he. A picture is like a living man, yet it followes not that a living man is dead, becauſe the picture is dead; it is no Argument to ſay, that becauſe morrall vertue, doth many things like true holineſſe, therefore true holineſſe doth them not: They may bee like in many things, yet not in all things; the cauſe of all deceit is, becauſe we cannot diſcerne of things alike, therefore I will ſhew you how theſe differ. *Anſ.*

Firſt, ſuperſtition makes men ſuffer much, as 1

well as true religion, yet they doe it out of a falſe opinion, the other from faith: the one doe it being helped by the holy Ghoſt, the other have a ſupernaturall helpe from Sathan that extendeth nature beyond his ſpeare; the one doth it from grace, the other from deluſion: the outward acts are alike, but the inward principles differ.

2 Secondly, morrall vertue and Chriſtian holineſſe differ in working, the laſt is done of a ſuddaine. A man is made a living man ſuddainely; though there are ſome previous diſpoſitions, yet the ſoule is ſuddenly infuſed; after this manner the Saints paſſe from death to life. Others have their actions by frequent acts and education, they are moulded to it by little and little.

3 Thirdly, in morrall men the change is never generall, there is no new birth in them; but in the Saints, *all things are new.*

4 Fourthly, morallity doth never change nature, but grace doth: the moſt wilde man in a countrey, the unlikelieſt man of all others, religion makes him a Lambe of a Lyon, though it were unprobable.

5 Fiftly, what did morrall men? they went by divers wayes, to the ſame center; themſelves were their end; *Epicures* thought one way the beſt, the *Stoicks* another; but the Saints ſeeke a happineſſe, in *denying themſelves*, which helpes to perfect them.

Laſt-

Laſtly, common and true grace, have many things alike, yet they differ in this; true grace doth things as a man doth naturall living actions; as a man eates and drinkes with willingneſſe and propenſneſſe, connaturally, and readily; ſo doth not the other. Thoſe who have onely common grace, doe all from reſpects and by-ends, their holineſſe is but by flaſhes and fits, it continues not; they are like violent motions, quicke in the beginning, and ſlower in the end; the higher they goe the weaker they are; But the motions and actions of the godly, are as a ſtone falling downwards, which moves faſter, and faſter, till it falles to the Center, where it would bee. 6

Now we have done all this, there is not yet ſufficient ſaid, to make it ſufficiently appeare, that there is ſuch a life of grace; theſe and an hundred other Arguments and reaſons, will not make naturall men beleeve, that many men live other lives than they. But when they ſee the life of holineſſe blaſe in their eyes, they ſay it is but guilded over, it is but hypocriſy. Theſe reaſons may prepare and confirme, but they cannot perſwade; we muſt therefore beleeve that there is ſuch a life. *Iohn* 3. Chriſt treats of this, that there is ſuch a life; he *tels Nicodemus*, that he muſt live it, and *be borne againe*; He wonders at it, how it can be; Chriſt therefore concludes in the 12. verſe: *If I have*

*told you earthly things and yee beleeve not, how ſhall yee beleeve if I tell you of heavenly things?* that is, it muſt bee beleeved, that there is ſuch a life: ſenſe beleeves it not, yet it is eaſier to beleeve it, becauſe it is wrought on earth; other things are harder than this to beleeve, becauſe they are wrought in heaven; though this be wrought on earth, yet it is hard to beleeve, and muſt bee beleeved. And thus much for the firſt part of the doctrine; that there is ſuch a life.

2 For the ſecond, what this life is; yee may know one Contrary by another; wee have ſhewed already what death, that is contrary to it, is, by which yee may partly perceive, what this life is; yet we will give you ſome other ſigne, how to know it. This life is a reall life, as reall as the other; though this life doth not conſiſt in eating and drinking, as the other doth; it is a life of faith, it is not ſeene, yet it is as reall as the common life, as it appeares by comparing it to the common life.

1 Firſt, in this common life of nature there muſt be temper of body, diſpoſition of inſtruments: ſo in this life of grace; there is a frame of heart, and a compoſition of ſoule, on which it doth depend; there are humors and ingredients of this life, and they are the things yee know: there is a reality in this life as well as in the naturall life.

Secondly,

Secondly, as the naturall life hath a temper of body, hath divers mixtures, ſo it abhorrs things that are hurtfull to it, and deſires things that cheriſh it: ſo in this life of grace, there is an appetite; thoſe that live, they are carried to the things that helpe them, they doe hunger after the word, and that that builds them up; they abhorre ſinne and luſt that would deſtroy them. 2

Thirdly, as in the naturall life, ſo in this, there is a taſte, and palate, that helps this appetite. *Rom.* 12.2. *Bee yee changed by the renewing of your minde, that yee may prove what is that good, and perfect, and acceptable will of God*; that is, that yee may be able to diſcerne of it, as the touchſtone diſcernes of Gold, or the taſte and palate of meates. 3

Fourthly, as in the other life there is hunger and thirſt, ſo is there in this; men are ſenſible of paines, and refreſhings, they are ſenſible of ſinne, judgement and threatnings, which others are not, being hard and dead. 4

Fiftly, as the other life is fed with food, ſo is this: the food which a man eates is not preſently turned into fleſh and bloud that nouriſheth; but there is a nutritive faculty, that nouriſheth and turnes all wee eate into nouriſhment: they aſſimulate, and turne all things to a good uſe, there is a living and vitall faculty, in them that ſets them forwards. *Ephe* 4.16. *They being knit to Chriſt, according to the effectuall power, wor-* 5

*working in every part increaſe, and edifye themſelves in love.*

Laſtly, as this common life hath beſide other things that maintaine it, ſome other indowments to helpe it out, as company, recreation, riches, and the like: ſo hath this ſpirituall life, it hath riches, and friends, it hath its heritage, company, habitation, (*God is our habitation from everlaſting*) with the ſame reality, though not with the ſame viſibility, and ſo expoſed to ſence as the other. The cauſe of this life is the *holy Ghoſt* who is to the ſoule, as the ſoule is to the body; he is the cauſe of it: the end of all of it, is the Lord; *all is done to God*; No other life is ſo, this life is of God, through God, and for God: when you finde ſuch a reality in your actions tending to God, when he is your ayme, then yee live this life.

*Uſe.*

If this bee the condition of all that are in Chriſt, to live and be quickned, ſee what is expected from you to whom this talent is cõmitted, every excellency is a talent, it muſt not lye dead, but be improved for our maſters uſe: the ſinne is great if yee doe it not: the neglect being of a greater thing, the ſinne is greater. God ſets a proportionable account on his benefits, and expects a ſevere account from us, if wee uſe them not. Be exhorted then to live this life: ſome live much in a ſhort time; Some never live this life;

life; one man may live more in one day, than another man in a hundred: for to live is nothing, but to be ſtirring and doing. 1 *Tim.* 5. 6. *thoſe who live in pleaſures are dead whilſt they live*; ſo he that is occupied about riches or honors, is dead: all that time that men are occupied about riches, and their eſtates, about credit, honors, and the like, making them their end; that is, a time of death: yee have lived no longer than yee have acted duties of new obedience. If you ſommon up your lives according to this computation, to how ſhort a reckoning will they come? A wiſe man ſpeakes more in a few words, than a foole doth in a multitude: one peece of Gold hath more worth than a hundred peeces of Braſſe; as we ſay of an empty oration, that there is a flood of words, but a drop of water; ſo if you conſider your lives, and ſee how long yee have lived in death bungling out the time, you will ſee that yee have lived but little in a long time, therefore now bee doing ſomething; *redeeme the time*; be buſy in doing or receiving good, be ſtill deviſing to doe ſomething for God, and to put it in execution: ſpend your fat and ſweetneſſe for God and man; weare out, not ruſt out; flame out, not ſmother out; burne out, be not blowne out. So did Chriſt, ſo did *Moſes*, ſo did *Paul*, making *the Goſpel to abound from Ieruſalem to Illyricum*: ſo did *David*, the text ſaith, that *he ſerved his*

*time*; he did not idle it out, that is, hee lived not as his owne maſter, but he did doe it all to God, as to a maſter: All the worthyes of the Church have lived thus: and not onely they, but poore Chriſtians they are ſtill doing, they ſerve God and men, they are uſefull, theſe are the men that live. Thoſe who ſpend their time in ſports, in gaming, in buſineſſe, in ſerving wealth and honour, thoſe who ſpend their time in morrall diſcourſes, in hiſtories, in hearing and telling of newes, as the *Athenians* did: theſe are dead they doe not live: as we ſay of Trees, that if they bring not forth fruit, they are dead; whatever men doe if they bring not forth fruite they are dead, if they glorifie not God, they are dead. See what a price is in your hands, ſee what yee have done, and mend whiles yee may; beſtow not your price amiſſe. There are many Talents, yet none like this of life: take therefore the exhortation, *Gal. 6. while yee have time doe good*: life is but an acting, yee then live when yee are doing good: ſee how many men fall from the Tree of life, as leaves in Autumne; the candle of the life is quickly blowne out: have therefore a better life in ſtore, bee not alwayes beginning, alwaies building, never inhabiting, alwayes beginning, never finiſhing; *Stultitia ſemper incipit vivere*: folly alwayes beginns to live, men are alwayes beginning, and never goe on. 1 *Pet.* 4 3. *Thinke it*

*ſuf*

*ſufficient that you have walked formerly, as yee have done*; the time which remaines, let us reckon it precious, and beſtow it to better purpoſe.

If every one in Chriſt, be in an happy eſtate of life; then let men from hence know their ſtate and condition, often reflect on their priviledges, behaving themſelves as men priſing them, beſtowing their time as well as may be; let as few riuulets runne out of this ſtreame as you can. Wee pray, *that we may doe Gods will on earth, as perfect as the Angels doe it in heaven*; we ſhould therefore practiſe this as we pray for: their life is without interruption, they are in communion with God; let us then be doing, having our thoughts above, let us ſtill be doing, let not cares and buſineſſe call us off; but let us comfort our ſelves in God, acting that which is for his glory: prize this life, eſteeme it much, know what yee have by Chriſt, and conſider the excellency of this life. That yee may know the excellency of this life, conſider it comparatively with this other life, that we live: It hath three properties wherein it differs from, and excells this common life which we all live. *Uſe 2.*

First, it is an eternall life. *Ioh 6. Your fathers did eate manna and dyed, but he that eateth of this bread, ſhall dye no more, but he ſhall live for ever*: that is, this is the advantage that yee have, by the life that I ſhall give you: thoſe 1

that did eate Manna, the food of Angels, died, and *Iohn* 4. *thoſe that drinke of this water ſhall thirſt againe*; that is, thoſe that live another life than this, ſhall dye and thirſt; but thoſe that live this life, never dye. To live this life is when the ſoule lives in the object; there is a living in the ſubject, yet this ſpirituall life is when the ſoule lives in the object, when as it is ſet on God. Take men that live other lives, yee ſhall ſee that their lives are ſhort; A man living in honour, that being the thing he minds and intends, it is in *poteſtate honorantis*, there is no conſtancy in it, it is brickle. If a man lives in wealth, ſets his mind on it: *Why riches take their wings and fly away, Pro.* 23. and then their life is ended. So if a man lives in pleaſures and muſicke, they paſſe away, and then he is dead; thoſe who live in theſe things ſuffer many ſickneſſes and many deaths, as his heart is more intent upon them. But may we may not minde them? Yes, *as if we minded them not*, as a man may heare a tale, and have his minde elſewhere, or as a man that baits at an Inne, his mind is ſomewhere elſe; If yee minde them, yee dye in them; hee that minds the beſt things, there is no change in them. God is alwayes the ſame; ſo his favour and love is conſtant; ſee therefore that yee prize them. As a long time that is infinitely long, exceeds one that is a ſpan long in quantity, ſo doth this life exceed the naturall life, in per-

*Queſt.*

*Anſwer.*

perpetuity, and excelles all other lives in excellencie.

Secondly, this life is a life indeed; as that that *feeds it is meate indeed*; the other is not so: see all the comforts of this life, they are not so indeed; take wealth, pleasures, honours and the like; wealth is but a false treasure: *Luk.* 16. 11. it is called *the unrighteous mammon*, the false treasure: (*Falsus Hector non est Hector*:) in comparison of the true treasure it is nothing. Therefore *Salomon*, *Pro.* 23. 5. speaking of riches saith; *Wilt thou set thine eyes upon that which is not?* these riches are nothing: So for honours, all praise among men is nothing, it is but vaine glory, and vaine because it is empty and hath nothing in it: so the pleasures of this life are but sad pleasures, the heart is sad at the bottome: the comforts of this life, and onely these are comforts indeed: the actions of this life, are actions indeed. In eating and drinking there is sweetnesse, but when we feed on the promises by faith, then we taste sweetnesse indeed in them. One that is weary, being refreshed with sleepe finds sweetnesse and ease; but it is another refreshing, that these finde who have bin weary and heavy laden with sinne, and are now refreshed, this brings comfort to the soule. So to thinke of houses, wife, children, and lands; to consider all the actions that wee have done under the Sunne, and all that we have passed thorow, is

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pleaſant: but to thinke of the priviledges wee have in Chriſt, that we are *heires of Heaven, Sonnes of God*, this is comfort indeed: eſpecially to thinke of the good workes wee have done; what good prayers wee have made, what good duties wee have performed, theſe are actions indeed, and bring comfort indeed. All the actions of this life are actions indeed, this life is a life indeed; in death you ſhall finde it ſo, that Chriſts body and blood are meate and drinke indeed; that remiſſion of ſinnes, peace of conſcience, are comforts indeed, peace indeed; they are ſuch though now yee thinke not ſo; yee ſhall then know, that this life is a life indeed.

3 Thirdly, this life of grace is a prevailing life, ſwallowing up the other, 2 *Cor.* 4. 4. the Apoſtle deſired death: *not to be uncloathed, but to be cloathed upon, that mortality might be ſwallowed up of life*; that is, deſiring death, I doe not deſire to be deprived of the comforts of this life; then I were unwiſe: I would not put off my cloathes, but to be cloathed with a better ſuite; I deſire a life to ſwallow up this life; not as a Gulfe ſwallowes that which is caſt into it, or as fire ſwallowes up the wood, by conſuming it, but a life that ſwallowes it up, as perfection ſwallowes up imperfection, as the perfecting of a picture ſwallowes up the rude draught, as perfect skill ſwallowes up bungling, or as a manhood ſwallowes up childhood,

not

not extinguiſhing it, but drowning it that it is not ſeene. The life of grace being perfect, ſwallowes up imperfection; he that lives this life of grace, hath the imperfections of this life ſwallowed up: For example; before wee live this life, wee magnifie riches honours, and Gugaes; but the life of grace comming, wee have other kinds of comforts then: as a man that is to bee made a Prince, contemnes the things hee before admired. The weakeneſſes we are ſubject to, are ſwallowed up in this life: all ſickneſſe and trouble are ſwallowed up in this: ſo are weakneſſes, and imperfections. This ſhould teach us to ſet a high prize upon this life of grace; that wee dye no more if wee live it; that it is a life indeed, that it ſwallowes up this other life, compare it with other lives, it farre excels them.

Secondly, this life of grace muſt needs bee more excellent than the common life, becauſe it makes a man a better man, much better than he was, this puts man into a better condition: elevates him, puts him into a condition equall to the Angels, and beyond in ſome reſpects. That yee may underſtand this, yee muſt know that every thing is made better, by mingling it with things that are better then it ſelfe, as Silver mixed with Gold, Water with Wine, are made better: There are two things required to make a thing better. Firſt, that that thing with which it is mixed, be of a better nature than

than the thing it ſelfe. Secondly, that there be a good union. Nothing puts ſo high a degree of excellency into us as this, that wee are united unto God; this unity to God is the cheefeſt good. Secondly, this union betwixt God and us is a perfect union. There are many unions; as firſt there is a relative union, ſuch as is betweene man & wife. Secondly there are artificiall & naturall unions, as when two peeces of bords are put together, ſo that one touch the other: ſo when graine, and graine of another ſort are mixed together; there is a nearer union than this, when as water and water are mixed together: nearer than this, is the union that is betweene the ſoule and the body. Such a union as this, is there betweene us and Chriſt: we are in him, as the branches in the vine, wee are knit to him, this puts us into an higher degree of excellencie: ſilver mixed with gold is better; yet if we could take the ſpirits out of gold, & make ſilver take the nature and quality of it; it would be much better. Wee put on the ſpirit and quality of Chriſt, when as wee live this life. Luſts which are moſt contrary to this life, puts us below men, makes us worſe than Beaſts; this life puts us beyond mén, and makes us equall with Angels. All men deſire ſome excellency which is done by adding ſomething to them; ſome deſire wealth, ſome learning, ſome honour. Conſider then if yee live this life yee goe beyond all

others:

others: nothing beyond Gods Image; nothing better to be united to than God: let this set the life of grace at a high rate in your affections; men do it not, & therefore they despise religion in its selfe, & in those in whom it appeares.

Thirdly, yee have this advantage in this life of grace, it addes liberty to you, it makes you to doe those things that otherwise yee could not doe: it makes yee to pray, to repent, to beleeve, and to doe those things without which there is no salvation: Looke on Christ, there are but few that can doe this: there are few that can delight in God, relish the word in its purity, take pleasure in the company of the Saints: comfort themselves in the Lord their God; this life gives liberty, which is an addition of some perfection: it makes us to do things, that we could not doe before, and to doe them in another manner. A man having gotten an Art, hath liberty to doe those things which before he could not: as one that hath gotten the Art of logicke or geometry can doe that which before he could not doe: as one in health hath liberty to doe that which he could not doe being sicke: water being hot, hath liberty to heate, which it could not before: There is no liberty to doe holy actions, but this liberty of the life of grace: the Spirit of life addes liberty to doe the actions of life. 2 *Cor.* 3. 17. *where the Spirit of God is, there is liberty*, to doe things which before we could

not doe; as one having an Art can doe things that he could not doe before: This, though you priſe it not, while your mountaine is ſtrong, yet the time will come when yee will need liberty to pray, repent, and truſt in God; and then yee will finde the pretiouſneſſe of it: this then ſets a price upon this life of Grace, and ſhould make you to deſire it.

*Uſe 3.* Thirdly, if it be a happy condition, and that bee the priviledge of thoſe who are in Chriſt, that there is ſuch a life for them; let this teach men to ſeeke it, to live this life of grace, to get it if they have it not: to confirme it if they have it; to abſtaine from luſt, the ſickneſſe of the ſoule, and the meanes to quench this life: take heed of eſtranging your ſelves from God, who is the principle of this life: take heed of dejections of mind, the cloudings that damp this life. This life is to be active, to act much in the wayes of God; when a man is cheerefull and vigorous hee lives a life of nature; ſo in this life of grace, he that hath a quicke and nimble ſence, and is forward and buſy in good workes, lives moſt; hath moſt life: he that rejoyceth moſt in God, hath moſt comforts, hath moſt life; Take heed of the contraries. Idleneſſe, ſenceleſneſſe, and barrenneſſe are contrary to life, take heed of them: take heed of ſadneſſe that ruſts the wheeles of the ſoule, whereas joy doth oyle them. Doe all to further this life: avoyd all that

that hinders it. Labour now to be tranſlated from death to life: that which hinders us, is, that we thinke we are in a ſtate of life, when we are not. Now yee may know whether yee are alive or no, by ſeeing whether yee are dead or no: But becauſe yee may be certaine whether yee are alive or not; I will give you ſome poſitive ſignes of life to know it.

1 Signes of ſpirituall life.

Firſt, *yee are tranſlated from death to life*, yee are living men *if ye love the Brethren*, 1 *Ioh.* 3.14. If a man be a living man, he lives in another element then he did before; Every living man converſeth with thoſe of the ſame kind, as every creature doth; Sheepe with Sheepe, Lyons with Lyons, Doves with Doves; ſo living men will converſe with living men. Not loving the brethren, wee are in a ſtate of death: every creature muſt have an element to live in; a new life muſt have a new element: evill men out of their companies, are as Fiſh out of the water: every life hath a taſt & appetite, a new life hath a new taſt and judgement, *Pro.* 29.27. *an unjuſt man is an abomination to the juſt: & he that is upright in the way, is an abomination to the wicked*: that is, one hates the things that the other loves: he that is alive, the things which before he loved, he now hates: he abhors the things, that evill men delight in. That which is a dogs meate, is a ſheepes poyſon, as the proverb it: ſo that which wicked men delight in, is as odious as poyſon to the

juſt. To judge this life by; ſee what your company and delights are, nothing can bee leſſe diſſembled than company. In his company man doth ſpeake out of the abundance of the heart, he then bewrayes himſelfe what he is: there is no dead man, nor living man but hee is inward with the like: no ſigne ſo much poynted at in the Scripture, as this, *yee are tranſlated from death to life, if yee love the brethren*, 1 *Ioh.* 3.14. and *Ioh.* 13.35. *By this ſhall all men know that yee are my diſciples, if yee love one another*: this rule will not deceive you.

2 Secondly, yee may know whether yee live this life, if yee contend for it: that life which a man lives, for it he will contend; he will let any thing goe rather than it. If yee live this life of grace, yee will maintaine it: and yee can doe no otherwiſe. 1 *Iohn* 3. 9. *Hee that is borne of God cannot ſinne:* to be borne of God, is to leade a new life; he that lives a new life, admits not the things which tend to the deſtruction of it: Compare this with the 1. *Pet.* 2.11. *abſtaine from fleſhly luſts, which fight againſt the ſoule*: hee that is borne of God ſinnes not; that is, hee yeelds not to ſinne with his good will, but ſtruggles againſt it; as one in health ſtrives againſt ſickeneſſe; reſiſtes the diſeaſe, and maintaines a warre againſt it.

*Obiect.* But yet the beſt are foyled.

Tis

Tis true, yet they ſtrive, they never yeeld; they maintaine a warre: and this they doe not onely by diſcourſe, but there is a naturall inſtinct that puts them forwards: they may be caſt backe, yet they returne againe: they may have a ſickneſſe, that takes away ſence: they may ſwound and be aſtoniſhed for a time, yet after they contend for life: every evill man contends for his life: he leads his life in ſome luſt, from which if he be drawne hee returnes againe: as a thing that is lifted from the earth, will fall downe to it againe: hee reckons the wayes of God hard, and oppoſite to him: *the wiſedome of the Spirit is enmity to the fleſh: neyther can it be ſubject to the Law of God, Rom.* 8. it cannot but reſiſts it. Every creature labours to maintaine its being: ſo evill men continuing in ſinne, ſtrive naturally againſt all that would bring them out of this life of ſinne: ſo the Saints they live a life of grace, and labour to maintaine it. *Iohn* 6.68. *Chriſt asking his Diſciples whether they alſo would goe away? Peter made this anſwer, Lord whither ſhall we goe, thou haſt the words of eternall life*; that is, whiles we conceive thee to be the principle and fountaine of this life, wee cannot depart from thee. The Saints wil let go friends and life, and all for this life. Count therefore of others and judge of your ſelves, by conteſting for this life: ſtrive to maintaine it, let all goe rather than it.

*Anſw.*

Thirdly, yee may know whether yee have this life in you or not, by the fruits of it, as the tree is knowne by its fruites. If the word turne the ſtocke into its owne nature, ye know it by the fruites. *Gal.* 5.25. *If yee live in the Spirit, yee will alſo walke in the Spirit*; that is, if yee profeſſe your ſelves holy men, ſhew it by walking in the Spirit: holy men will bee doing that which is good. This is the ſureſt triall, our workes will not deceive us: other things which conſiſt in imagination may. 1 *Ioh.* 3.10. *In this the children of God are manifeſt and the children of the Divill: who doth not righteouſneſſe is not of God, he that is of God doth not unrighteouſneſſe.* Conſider then what your walke and your actions are, and by them yee ſhall know this life.

*Obiect.* But how ſhall wee know whether we walke in the Spirit or no?

*Anſw.* I anſwer firſt, that there are many by-walkes, and if yee walke but in one of them, yee walke in the fleſh, and not in the Spirit. *Iam.* 1.26. *If any man ſeeme to be religious, and bridleth not his tongue, but deceiveth his owne heart, this mans religion is vaine*: that is, hee that makes this ſinne his trade, and walkes ordinarily in it, his religion is vaine. Secondly, yee may know it by the guides yee follow. Evill men they follow three guides. *Ephe.* 2.3. they follow firſt the world, ſecondly, the Divill, thirdly, the fleſh. Holy men have three contrary

contrary guides, firſt, the renewed part within: ſecondly, the holy Ghoſt; thirdly, the courſe of the Saints. Go yee the broad way? *oportet Sanctos vadere per divertieula*, the Saints doe not ſo: follow yee the ſtreame? fulfill yee the will of the fleſh, or of the Spirit, what are your actions? *Ephe.*4.17. *I charge you that you henceforth walke not as the Gentiles do in the vanity of their minds*: that is, holy men may have vanity in their minds, yet they walke not in it as others doe: evill men may have holy thoughts; yet they walke in the vanity of their minds; and albeit that evill men walke not in all the wayes of ſin, yet they are dead: there is but one way to hit the marke, but there are a thouſand by-wayes: a holy man may ſtumble in the wayes of God, and have ſome foyles, but he leads not his life in ſinne, he ſtrives againſt it: hee that leades his life in any knowne ſinne, not reſiſting it, and will doe it, and not croſſe himſelfe in it, is dead; his religion is vaine.

*Obiect.* But what actions are there, that holy men doe, but that wicked men and others doe them?

*Anſw.* I anſwer, that there is no good actions wee doe but they may bee dead workes: as men may pray, keepe the Sabbaths, and yet they may bee but dead workes: they may doe them for a ſhew, yet they are dead. A ſhaddow hath all the liniaments of a body, yet it wants life; ſo

ſo the workes of hypocrites, they want life, conſider therefore, whether your workes are living workes; you may know it by theſe three ſignes.

1 Firſt, if they proceed from the fountaine of life, they are not dead workes: compare *Gal.* 5.6. *In Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love*, with *Gal.*6.15. *In Chriſt Ieſus neither Circumciſion availes any thing, neither uncircumciſion, but a new creature*: all not proceeding from a new heart, and from faith which worketh by love, is nothing: this is the roote of all, when all our actions come from faith, which workes by love: elſe, though they are never ſo pretious, they are but dead works. It is no matter whether yee pray or not, whether yee recive the Sacrament, keepe the Sabbaths or not, they helpe not a jot unleſſe they come from the principle of life, a new creature.

2 Secondly, conſider the manner of their working: they will bee done with quickneſſe and vivacity: Men do them as living actions, with all propenſneſſe and readineſſe; with much connaturalneſſe, with much fervency and zeale; when they are done in a perfunctory manner, they are dead workes.

3 Thirdly, yee may know them by their end; looke yee to Chriſt? doe yee all in ſincerity to him or no, or to your ſelves? if yee doe, ther-

then they are gracious workes, and proceed from grace; they are living actions, and not dead: they iſſue from a right principle ayming at God, and not at your ſelves. *Hoſea.*10.1. *Iſrael is an empty vine, he bringeth forth fruite to himſelfe.* If you bring forth fruits to your ſelves and not to God, yee are but empty Vines, God accepts you not.

Fourthly, this life is diſcovered by your behaviour to the meanes of life, when they are brought unto you: when there is no ſound or no voyce, there is no diſtinction twixt a deafe, and a hearing man: ſo where there is no light, there is no difference twixt a ſeeing man, & a blind: but the light differs them. So when as the light of the Goſpel ſhines, then men are tryed: *In times of ignorance, God regards not men ſo much*, but now in time of the Goſpel, ſee if it be powerfull, and whether you ſet your ſelves about holy duties. *Matth.*3.10. *Now is the Axe laid to the roote of the tree*: that is, ſince *Iohns* comming there is a diſtinguiſhment twixt living and dead trees: A tree is not diſcovered to bee dead, till it withers; no man will cut downe a tree in winter, becauſe he knowes not then whether it be dead or no; the Spring diſtinguiſheth the dead and living trees, in the winter they are all alike. The Spring is the powerfull preaching of the word; if men ſpring not then, if they come not in, they are dead. Thoſe whoſe edu-

cation hath beene good; thoſe who live under a powerfull Miniſtry, now is the Axe laid to the roote of the tree with them; it is a ſigne they are dead, if they profit not by it.

5 Fiftly, yee may know whether yee have this life by the food it is fed with; ſeverall lives are fed with ſeverall foode. Now the food of this new life of grace is double, firſt,
1 the word, ſecondly, good workes. Firſt, the word, 1 *Pet.* 2. 25. *As new borne babes, deſire the ſincere milke of the word that yee may grow thereby, if ſo bee that you have taſted that the Lord is gracious*: that is, if yee are alive as you profeſſe your ſelves to bee, you ſhall know it by your behaviour to that which doth nouriſh your life. Firſt yee will long after the word, as the child doth after the Teate. If the child be hungry, neyther apples, nor rattles, nor any thing elſe can quiet him but the Teate: So nothing can quiet theſe but the word. Others may have excuſes; they will have none; Eyther they will live where the word is, or they will bring it home to them; they
2 will bring themſelves to it, or it to them. Secondly, *they deſire the ſincere milke of the word*; many things may be mingled with the word, that doe pleaſe the wit, yet thoſe who live the life of grace, deſire the ſincere word, the
3 pure word, without any mixture. Thirdly, they deſire it, *that they may grow thereby*: many de-

deſire it to know it onely: if ye deſire it as new borne babes, it will make you better & better; many heare, but as men having an Atrophy in their bodies, they grow not, no fruite comes thereby. Fourthly, they taſte a ſweetneſſe in the word above others: the ſecond *ground received the word with joy*; and *Herod heard Iohn Baptiſt with gladneſſe*; but where there is true grace, they goe farther: they delight in the word, *it is ſweeter to them than the hony*: few can ſay ſo in good earneſt, that the pure word is ſweeter to them than Hony or the Hony Combe. *Iob* hee *eſteemed the word more than his appointed food, Iob.* 23. 12. The ſecond food of this life is good workes. *Ioh.* 4 32.33.34. *is the place out of* which I collect this, where Chriſt being asked of his Diſciples to eate: *ſaid that hee had other meate that they knew not of*; *then ſaid they, hath any man brought him ought to eate? Hee ſaith unto them, My meate is to doe the will of him that ſent me, and to finiſh his worke.* Doe you good workes with ſuch a deſire as men eate and drinke? doe you hunger and thirſt after them, deſiring for to doe them? Then yee are alive. Hypocrites may doe much, but it is not their meate and drinke to doe it; examine therefore your ſelves by theſe ſignes, whether you are alive or dead. This is the preaching of the law, to ſhew you the narrow differences of life and death. The firſt ſtep to life is to know, that yee are in a

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ſtate of death: the Law muſt goe before the *Goſpel, Iohn Bapteſt before Chriſt*: yee muſt bee brought to their caſe in the 2 *Act.*37. *who were pricked at the hearts*, yee muſt bee brought unto the *caſe of the Iaylor, and of Paul*: to the caſe *of the Prodigall*, that you may know your eſtate: then yee come home. Our end is to preach life and comfort to you, not damnation. *Rom.*15.4. *All Scripture is written for our comfort*: now there are many things in the Scripture that tend to diſcomfort and terrors, yet their end is comfort: as Phyſicke is ſharpe for the time, yet the end is health. Wee deſire not to exclude any, but to bring you in whilſt you have time: the market is then hard to make, when yee lye on your death beds, labour to know it in time: your death is a time of ſpending not of getting; it was too late for the *fooliſh Virgins to buy oyle, when they were to attend the bride-groome.* We deſire not to affright you with falſe feares, but to admoniſh you, that you be not deceived. I finde this ſentence, *Be not deceived*, prefixed before many places of Scripture, where Gods judgement are denounced, as 1 *Cor.*6.9. *Be not deceived, neither fornicators, Idolaters, Adulterers, &c. ſhall inherit the kingdome of God*; and *Eph.* 5.6. *Be not deceived with vaine words, for becauſe of theſe things commeth the wrath of God upon the children of diſobedience*; to ſhew, that men are apt to deceive themſelves, in ſuch caſes

caſes as theſe, thinking themſelves to bee in better eſtate then they are. Conſider your ſinnes and apply them. Conſider your particular ſinnes, *actio eſt ſingularium*. Conſider your particular ſinnes, your particular actions, theſe will worke upon you. This courſe *Peter* tooke with the Iewes, *Act.2. yee have crucified the Lord of life*; ſo Chriſt told *Paul*, *that he was a perſecutor*, *Act.9.* ſo *Iohn 4.* he *told the woman of Samaria her particular ſinnes*: he that *ſhee now lived with*, *was not her huſband*; ſo God told *Adam*, *thou haſt eaten of the forbidden fruit*, *Gen.3.* If yee have committed any groſſe ſinnes, as drunkenneſſe, covetouſneſſe pride, ambition, and the like, conſider them. Conſider your other ſinnes, *minoris infamiæ*, not *minoris culpæ*; as neglecting of holy duties, miſpending the time, gaming, overly performing of holy duties, unprofitable hearing, keeping of bad company, profaning of the Sabbath, and the like. Conſider then the terrors of God and hell, know with what a God you have to deale, and what a burthen ſin is, if God charge thoſe on the conſciences yee cannot beare them. I deſire not by this to burthen you, but to unburthen you of your corruptions. Now ſeeing this life is ſo excellent, I will adde certaine motives to make you to deſire it.

I

Firſt, it is a happy life; and it muſt needs be ſo, becauſe it is the life of God and Angels:

it is that life which wee ſhall live hereafter; yee may live this naturall life, and want happineſſe. This life of grace and the life of glory differ onely in degrees, they differ not in kind; the competent judges of this are the Saints, who have tryed both. *Heb.* 11.15.16. *If they had beene mindfull of that countrey from which they came, they had liberty to have returned, but now they deſire a better countrey, that is, an heavenly.* In a Heard of Swine, if ſome ſtray away from the reſt, and returne not againe, it is a ſigne they have found a better paſture: ſo when men leave their companions, and returne no more, it is a ſigne, they have found ſome better things. Conceive not then of this life as many doe; to be onely a privation, or a melancholy thing, nothing but a meere mortification; this is a life, it hath its comforts, eating, recreations, and delights; yee looſe not your pleaſures if yee live it, but change them for advantage: hee that leads this life, dies as the corne doth; from a ſeede it growes up into many ſtalkes, hee gaines by this bargaine. Chriſt doth make an hard bargaine with none, hee that deales with him, *gaines a hundred fold.* If yee part with wealth, yee have ſpirituall treaſures for it: if you part with your pleaſures, yee have joy in the holy Ghoſt: have yee croſſes, yee are ſanctified in that which is better; looſe yee this life, yee have eternall life.

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Secondly, this life of grace hath that which every man ſeekes, it hath much pleaſure. *Prov.*3.17. *All her wayes are wayes of pleaſure* Thoſe that walke in the waies of God are full of pleaſure; this life brings a double pleaſure, firſt, the reward of it, ſecond, the comfort in performing the actions of it. Every good worke as the *Hebrew proverbe is*, hath meate in its mouth; the living of this life, hath a reward ſufficient in its ſelfe, as appeares by this. All pleaſures follow ſome actions, and therefore men deſire life, becauſe it is a continuance of action: ſo men delight in new things becauſe as long as they are new, the intention remaines: The actions of this life are full of change; thoſe actions that are perfect, there is pleaſure following them, as beauty followes a good conſtitution, or as flame the fire. The actions of this life are perfect actions, the perfecteſt actions have the moſt perfect delight: the actions of this life are moſt perfect actions, therefore they have moſt perfect delight, becauſe they are the actions of the beſt facultie, about the beſt object. All actions have the denomination of their perfection from their objects: theſe are actions of the ſoule, they are occupied about God, therefore they are the beſt and higheſt actions. He that lives about the beſt object, greateſt content doth follow: he that lives this life, lives about the beſt object; therefore all the waies of it, are waies of 2

of pleaſure. There is more comfort and more Aſſiduity of conſolation in this life, then in any other life. In other lives, every one according to his humour hath his delights, but yet they are not permanent, becauſe hee delighteth in tranſitory things; but hee that lives the life of grace, delights in things that are truly delightfull at all times: other delights are but delights at ſome times, in ſome places, they are not alwaies ſo: but hee that lives the life of grace, pitcheth on thoſe that are alwayes ſo. *Prov.*14.15. *A good conſcience is a continuall feaſt.* Other comforts may faile; a man may fall into affliction; riches and pleaſures may be taken away, then the dayes are evill; but a good conſcience is a continuall feaſt, that is, be his caſe what it will, his comfort is never interrupted. All other comforts are about ſence, or things of this life, which are ſubject to alteration; but this life and the comforts of it, admit no change. A man being ſicke, he cannot do actions of health, they are reſtrained: ſo one in priſon is not at liberty to doe what he would; but the actions of this life are aſſiduous, they cannot be interrupted: yee may *pray continually*, *rejoyce evermore*,
3 yee may alwayes have communion with God.

Thirdly, this life is a life that is leaſt indigent of all others: it needeth leaſt. Take a man that leades any other life, hee needs many things

things. *Luk*, 10.41.42. this is ſhadowed in that of *Martha*, and *Mary*: *Martha buſies herſelfe about many things*, ſhe wanted many; but *Mary had one thing that was profitable for all things*, removes all evils, brings all happineſſe, and that is *Godlineſſe which is profitable for all things*, 1 *Tim.* 4.8.

Fourthly, the comforts of this life are pure comforts, *Pſal.* 18.26. *I walke purely with thoſe that walke purely*. This is not onely to be underſtood of the conſolations of grace, but alſo of common bleſſings, being the fruits of this life: there is no ſorrow with them, there is a pure comfort without any mixture of ſorrow. God giving theſe bleſſings in mercy, they are free from mixture of diſcomfort; but being not the fruits of this life of grace, being reached by ſinne and ſinfull meanes, or God giving them in his providence, not in his mercy, there is ſorrow in them: yee may have riches, honours, friends, and all outward things, and yet they are not pure bleſſings, becauſe Gods bleſſings is not mingled with them. 4

Laſtly, it is a life moſt capacious of comforts: yee may give all the faculties of the ſoule comfort. Every creature according as his life is, feeles more or leſſe comfort. Plants as they feele no hurt, ſo they feele no ſweetneſſe: beaſts that have a ſenſible ſoule, feele more evill and good: a man that lives a natu- 5

rall life, not knowing the life of grace, is ſenſible of more good and evill, than ſenſible beaſts; hee apprehends Heaven and Hell: but a man that lives the life of grace, is more capacious of comfort: here you may ſuffer your faculties to runne out to the utmoſt. If yee deſire wealth or pleaſures, your affections muſt not runne out, yee muſt hold them in; elſe they *drawne you into perdition, & pierce you thorow with many ſorrowes.* If yee affect heavenly Treaſures, if yee affect praiſe with God, yee may be as covetous of them as you will.

3 Thirdly, let this move you to ſeeke this life of grace, becauſe it is the moſt excellent thing of all others. All other things are ſubordinate to it; the utmoſt end is ſtill moſt excellent: the end of warre is for peace, therefore peace is better than it; yee plow for harveſt, therefore harveſt is beſt: the end of all actions is for this life of grace. Why labour yee for foode, but to maintaine life? why live ye but to ſerve your ſoules? Prudence is a ſteward to this holy life: as the ſteward provides for the family, that the maſter bee not troubled with thoſe meaner things; ſo prudence is a ſteward, that the ſoule may be occupied about things that are agreeable to it; *that it may have its converſation in heaven*, and with God. Pervert this order, it deſtroyes the creature. Beaſts living the life of ſence, it doth perfect them,

them, for that is their utmoſt end: man having reaſon, living as a beaſt, deſtroyes himſelfe, becauſe that is not his end; hee that perfects himſelfe as a beaſt, deſtroyes himſelfe as a man: *perfectio mentis eſt perfectio hominis.* Let this ſtirre us up, to live this life: it is the utmoſt end of all. To be Lawyers, Phyſitions, and other callings, helpe us in the living of this life, yet they are ſubordinate to it: drowne not your ſelves in ſubordinate things; if yee doe it, it is your deſtruction: therefore pitch on the principall.

Fourthly, that which is beſt in the end, (I take end now in an other ſence) is to be choſen above all things elſe: that is well which ends well. In this life of grace, yee have this advantage which yee have no where elſe. *Eccles.* 7.4. *The heart of the wiſe is in the houſe of mourning*, that is, this life diſpoſeth us to thinke of death the end of all, which to doe is wiſedome. *Deut.*32.29. *O that they were wiſe, then would they conſider their latter end.* In other things the beginning is good, the end is bitter; but the actions of the life of grace are ſweet, yee fare the better for them, the very remembrance of them is ſweet, and the reward of them comes not long after: All other *things are called periſhing meates, Iohn* 6. 27. there is a parable in it: that is, they are as periſhing meats, that are ſweet in the palate, yet they paſſe away; but this indures unto 4

eternall life, it continues. The worſt thing in this life yee never repent of: as it is ſaid of ſorrow for ſinnes; *that it is ſorrow never to be repented of*: but the beſt things that yee doe in the other life, yee repent of. All other things that yee doe they may bee ſweet for the preſent; yet as it is ſaid of drunkenneſſe, *Prov.* 23.32. ſo may it bee ſaid of them, *that they bite like a Serpent, and ſting like an Adder*, though they ſeeme ſweet. The ſtrange woman is ſweet: yet *Prov.* 5.4. *her end is bitter as wormewood, ſharpe as a two-edged ſword*: goods evill gotten are ſweet for the preſent, yet *their mouthes ſhall be filled with gravell, that get them*. But on the other ſide, the end of all the actions of this life is good: as it is ſaid of *Iob, that his latter end was more than his beginning*, *Iob* 42.12. *Pſal.* 37.37. *Marke the perfect man and behold the upright, for the end of that man is peace*. If a man being to dye, and having ended his daies, ſhould put all his honours, wealth, and pleaſures into one ballance, and all his good workes, all his faithfull prayers, all the actions of the life of grace into another, he would find them to be beſt. The bad man doth as the Silkeworme doth, winding up himſelfe into his ill workes, he periſheth; the other winding up himſelfe in his gracious actions, enters into ſalvation.

5 Fiftly, chooſe this life before all others, becauſe God is pleaſed with it, it being like him-

himſelfe; as the creature is pleaſed with that which is like it. *God is a Spirit, and will bee worſhipped in Spirit and truth*; hee is a living God, and doth delight in a living man: wee our ſelves delight not in dead men, no more doth God: therefore *Rom.12.1. we are exhorted to give up our ſoules and bodies a living ſacrifice to God.* God regards not dead bodies; bee yee living ſacrifices, which is the act of your will, acting the duties of this life. This is called *walking with God*; which is to bee in his preſence, to goe his way, and to maintaine communion with him: this is when as men doe, *audire et reddere voces*: when there is naturall delight: when as they are in preſence one with another; and therefore *walking with God*, and *pleaſing of God*, are uſed promiſcuouſly for one and the ſame thing: For, *Heb.11.5. it is ſaid of Enoch, that he walked with God*, and *Gen.5.22. It is ſaid, that he pleaſed God.*

But you will ſay, what benefit is this? *Object.*

I anſwer, that it is great. God diſpoſeth of all things in the world; is it not wiſedome then to have him your friend? *Gen.28.9. Iacob* being to take his journey, *Iſaack* ſaid unto him, *God all-ſufficient be with thee.* God is all-ſufficient; if yee have him, yee have all: In the creature there is no ſuch thing, there is nothing but vanity in them, they are but as candles, as Starres to the Sunne. God is all-ſufficient: *Anſw.*

ficient: all the happineſſe of the creature, makes not men happy: All men ſeeke happineſſe, yet they never finde it, without having God: All happineſſe is in Gods favour; In outward happineſſe you muſt have other compounded things: Chriſt rebuked thē that counted her happy in the creatures, ſaying; *Bleſſed is the wombe that bare thee, and the Paps that gave thee ſucke*; No ſaith Chriſt, theſe will not make a man happy; but *bleſſed are they which heare the word of God, and keepe it*; having God yee have all things, God diſpoſeth all things, and giveth the comfortable fruition of them. Yee may have all outward things and yet want comfort, Gods curſe makes all miſerable, though yee have all that the creature affords; therefore give your ſelves no reſt, till yee have got this life, without which he delights not in you.

*Adam* loſing Gods Image was not happy, becauſe God was gone from him; yet hee had all the creatures which he had before. This life of grace brings us to that ſtate, that *Adam* was in at firſt; this reſtors us to it; ſeeke not then your happineſſe where it is not to be found. We all doe as the *Prodigall did*, we get *our portion into our owne hands, and goe from our Fathers houſe and ſeeke for our happineſſe eiſewhere*; but yee ſhall find at laſt, that all elſe is but *huskes*: thus the Saints have found it. This life of grace gives reſt to the

Luke 15. 13. to 20.

ſoule,

ſoule, all elſe in the creature is but *vanity and vexation of ſpirit*. Vanity is nothing elſe, but an inſufficiency in the creature to give that content that wee looked for in it: as when we looke for water in an empty well, ſeeke for that in the creature that is not in it; wee ſee its vanity in the abſence of the good wee looked for, and preſence of the evill we looked not for. In God yee finde reſt and tranquility, ſuch a tranquility as in the Sea, when it is without waves; as is in the upper region of the ayre, where no tempeſts are. Looke on the lives of men, who are taken up with trifles when they are young, when they come to a riper age, greater things move them, when men are wiſer, they feele the apprehenſion of higher things; when yee lift up your ſelves and keepe them on the wing, yee are freed from troubles and cares. *Paul* had a greater meaſure of this life than other men, his Epiſtles doe *tranſcribere animam*, tranſcribe as it were his ſoule, declare it, hee was full of conſtancy and comfort: the more conſtantly wee live this life, the greater gainers wee are.

Laſtly, till yee live this life, yee have no aſſurance that yee are in the number of the elect. Repentance puts a new life into men; till yee finde this in you, yee know not whether God is yours, and yee know not whether God will worke it in you; This ſhould make 6

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us tremble and feare, and never to leave till wee had it. This life is a fruite of election; we know not whether wee are in *Iacobs* or *Eſau* his caſe, till we know we have it: make haſte therefore to get it. It lies not in your power; *The Spirit breatheth when and where it liſteth*; you may feare that God will not give it you, if you ſpend your life in vanity. Take one that neglects you all the time that hee is able to doe you ſervice; if hee ſeekes unto you in his extremity for his owne ends, what anſwer doe you give him, but this: Seeing he hath neglected you when he was able to doe you ſervice, you may juſtly refuſe him now, he is able to doe you none? So if yee neglect God whilſt yee are able for to ſerve him, and ſeeke to him in your extremity, take heed that yee receive not that anſwer from him, as the *Iſraelites* did in their extremity, *Gee to your Idols, and let them helpe you*: nay, he *forbids Ieremiah to pray for them*. Conſider this, and make haſte to live this life of grace; yee cannot get it of your ſelves, God muſt put it into you.

Iohn 3.7.8.

The meanes to get this ſpiritual life.

Now if theſe motives move you to ſeeke this life, and after examination of your ſelves, yee find it not to be in you, then uſe theſe meanes to get it.

1

The firſt meanes to get and maintaine this life, which is all one, (for that which begets it doth likewiſe nourish it) is knowledge: abound in

in knowledge, get much light; this life conſiſts in light, when a man judgeth aright. The underſtanding enlightened is the *primũ vivens*, the firſt living part: and therefore yee ſhall finde, that life and light are put one for the other, *Epheſe.*4.14. *Stand up from the dead, and Chriſt ſhall give you light*: and *Ioh.*1.4. *Chriſt was that light, and that light was the life of men*, this life ſtands in inlightning the mind: adde to this light, yee adde to life. The reaſon why men are dead, is, becauſe there is a darkneſſe in their ſoules, they ſee not the wayes of God: therefore they act not, they ſtep not forwards, becauſe they are in the darke: All ſhining is from light, as yee increaſe light, ſo ye increaſe life. *Ephe.*4.18. it is ſaid of the Gentiles, *that they were ſtrangers from the life of God, through the ignorance that is in them.* The knowlege of God, brings men nearer to the life of God. *Ephe.*4.24. *holineſſe is ſaid to proceede from truth*, the words are; *put on the new man, which after God is created in righteouſneſſe and holineſſe*, which proceeds from truth.

But you will object, that there are many who abound in knowledge, who have life little enough: that ignorant men live this life moſt: that none live it leſſe, than thoſe that know moſt. *Object.*

To this I anſwer, that there is a double knowledge: Firſt, there is a meere inlightening and informing knowledge: Secondly, *Anſw.*

there is an operative knowledge: yee may have enough of the firſt, and be never the neere: but it is the left that helpes and gets this life: and this knowledge is the gift of the ſanctifying Spirit, this is the operation of God: wee doe but informe and teach men, we cannot make them doe any thing: wee cannot make them practiſe. Gods teaching makes this knowledge operative; perſwades every way, works every way. Secondly, there is a knowledge in the habit, and a knowledge in the act, which produceth actions: theſe are ſet downe obſcurely. In the 2 *Pet.* 1.12.13, the Apoſtle there ſaith, *that hee would not bee negligent to put them alwaies in remembrance of thoſe things, though they knew them, and were eſtabliſhed in the preſent truth: yea I thinke it meete as long as I am in this Tabernacle, to ſtirre you up by putting you in remembrance*: Peter did not write unto them that they might know thoſe things habitually; for ſo they knew them before; but that they might know them actively, and might preſently act them: for that end he wrote. The firſt knowledge is as ſparkes raked up in aſhes, the other as ſparkes blowne up: the firſt is as the ſap in the roote; the later like the ſap that fills the branches with leaves and fruit: the firſt is a generall knowledge gotten by contemplation; the laſt is a practicall and active knowledge, a knowledge to practiſe. The Scripture exhorts to do things ỳ intend this knowledge. *Deut.* 4.1. & *Deu.* 6 *the*

*Iſraelites were exhorted to heare and know the ſtatutes of the Lord, that they might doe them; to ſpeake of Gods word and workes, which actes their knowledge*, puts them in remembrance of Gods mercies, and ſtirres up their minds. *Ioſh.* 1.8. he is *commanded to reade the Law, and meditate in it day and night*; not to know it, for at that time, there was little written; but hee was to reade it, that hee might doe it.

But if wee doe this ſo much, it will hinder and interrupt our buſineſſes, ſo that we ſhall faile of our enterpriſes. *Object.*

To this I anſwer; that this will not hinder them, but they ſhall bee done the better, as oyling of the wheeles makes them goe the better. *Pſal.* 1.2. hee is ſaid to bee *bleſſed, that doth meditate in the Law of God day and night*: Your knowledge being brought to action helpes you much; often hearing of the word, which puts you in remembrance, addes to your life, though it hinders you in other things. Thoſe who have not the word to heare, live not under preaching Miniſters, who will not be at the coſt to get them, or live where they are not, are much to blame, and live not this life. *Simon Magus ſinned, in thinking that the holy Ghoſt might be bought with mony*; doe not they alſo ſinne, who doe leſſe than hee? that will not give mony for to have the Goſpel brought unto them. There is the like fault, *Anſw.*

when as men may have the word, and come not to it. If they come to it, though it addeth not to their knowledge, yet it helpeth their acting and life. Thoſe who neglect the conſtant reading of the word, who are not conſtant in private prayer, thoſe who neglect the ſpeaking and talking of good things, they neglect this life. That Arabian proverbe, Shut up the five windowes, that the houſe may be full of light; will be of good uſe here: that is, the five ſenſes being ſhut up, the fuller of light ſhall wee bee: the not ſtopping up of them, makes men ignorant, cares and buſineſſes poſſeſſing mens minds, there is no roome left for better things. Let your minds be ſtill plodding on that which may further you in grace and truth. *It is ignorance that makes men ſtrangers from the life of God, Ephe.* 4.18. and this is not an ignorance that proceedeth from want of knowledge, but from the badneſſe of your hearts; hard hearts makes men ignorant: why doe men heare and yet are ignorant, but becauſe their hearts are hardned? they regard not the word, and ſo they grow not in knowledge.

2 The ſecond meanes to get this life is to bee much in doing: be much in doing, in acting the duties of new obedience; the more yee are occupied the more yee live: elſe deadneſſe doth poſſeſſe you: be ſtill praying and meditating, thoſe revive you: thoſe are the coales that

that keepe the heart warme; this life like water is apt to grow cold.

But I muſt be full of life ere I can doe actions. *Obiect.*

I anſwer that one begets the other: action begets life, and life begets action; as health produceth exerciſe, and exerciſe procureth health. *Anſw.*

But I am indiſpoſed and unfit for ſuch actions. *Obiect.3.*

I anſwer, that if yee are indiſpoſed, the more need you had to be doing, elſe you are more unexcuſable; the way to get heate is to bee acting: as motion doth bring life to a benummed member, ſo doth it to the ſoule: be awaked, be ſtirring, this will revive you againe, *Chriſtians hearts are awaked when as they themſelves ſleepe*; if they ſtirre them up, there will be more life in them, *Rom.*2.13. They beginning to languiſh, their medicine is to riſe up and be doing. *Gal.*5.16. *Walke in the Spirit*; thoſe who have the Spirit ſtand not ſtill, as one that cannot ſtirre: this acting helpes the Spirit; firſt by inlarging and intending life. Secondly, by preventing that which increaſeth death: the more wee walke in the wayes of life, the more we prevent the way that leades to the Chambers of death: Be doing, if not one thing yet another. In the ſteppings out of your callings, be doing, reading and praying; Conferring and talking of good things. *Anſw.*

the neglect of this is the cauſe why there are ſo many dwarfes in grace. Men content themſelves with morning and evening duties, and it is well if they doe them; but doe you the actions of life more conſtantly and abuudantly. It is the corruption of our nature that wee are not doing: life is maintained by the actions of life; habits are maintained by actions that are ſutable to them; We live in the commandements by well doing, as the creature doth by food: Good actions maintaine life, it receives ſtrength from well-doing: ſet your ſelves to pray, doe holy duties, ſtill pray, doe more and more; the more yee doe, the more life increaſeth.

3 The third meanes to get this life is to get faith. Faith helpes this life; it is a life of faith, and it makes us to live this life by three wayes.

1 Firſt, it gives a reality to the priviledges of life: makes you ſee they are ſo indeed: therefore yee act, yee beleeve that God is ſuch a God, that yee have ſuch priviledges, that yee are heires of all things. If yee thinke that God is ſuch a one as he is, in wiſedome, power, and mercy, yee intend them and live the life of grace: If yee doubt and queſtion with Atheiſts, if theſe bee dreames, then yee intend them not. He that beleeves ſaith, let me have God ſure: the other ſaith, let me have that I touch and feele; but the imaginary things reſting

ſting in faith and hope I care not for: the more yee beleeve theſe things, the more yee are occupied about them.

Secondly, faith drawes you on to action: this life is the acting of the duties of new obedience. Faith and a perſwaſion further other things: as if one be perſwaded that ſuch a thing will hurt him, it produceth an action of the will, abſtinence: if a man bee perſwaded that he ſhall dye without the Phyſition, hee ſends for him. So in all other actions, perſwaſion is that which ſets a man on worke. So in ſpirituall actions, if we are perſwaded that ſuch a ſinne committed will not make our bodies ſicke but our ſoules, wee will not doe it; if wee are perſwaded our ſoules ſhall fare the better if we doe ſuch a thing, this makes us to doe it: being perſwaded we ſhall have a recompence of reward, it produceth action, and the more action the more life. 2

Thirdly, faith doth it by fitting us for Chriſt, from whom our life comes: 1 *Ioh.* 5.12. *he that hath the Sonne hath life.* Firſt, the Sonne of God infuſeth life into him to whom hee is conjoyned; the conjunction betwixt Chriſt and us is but relative: and betweene the king and the ſubject; when the ſubjects reſolve to take ſuch an one for their king, they are conjoyned to him; ſo when a woman reſolves to take ſuch a man for her huſband, ſhee is conjoyned to him. The action of taking Chriſt, 3

is

is to take him as a Lord, to ſerve him, as a Saviour, to have all comfort by him: hee that hath the Son in the relative union, ſhall have him in the reall union: the Sonne will quicken you, as the ſoule doth the body. A Chriſtian hath the life of the Sonne of God. *Gal.*2. 21. *I live, yet not I, but Chriſt lives in me*: all that I doe, Chriſt doth it in me: all that the body doth, the ſoule doth it: the body lives not, but the ſoule lives in it. After that manner Chriſt lives in us: not a good thought or affection, not any reſolution or motion of the ſoule, but comes for Chriſt: being united to Chriſt by faith he lives in us. *Ioh.*6.33. *he that eates my fleſh, and drinkes my blood ſhall live.* As fleſh gives life to the body, ſo the Sonne gives it to the ſoule: To eate the fleſh of Chriſt, is to prize him, to deſire and long after him, which is after the ſpirit of bondage, to eate him, is to take him, to come to him, to have him your God: In theſe ſtands the eating of Chriſt. Firſt, in priſing of him exceedingly; to part with any thing for him; to take his Croſſe with all loſſes. Secondly, to eate him is to beleve him, to be yours and you his: this eating and drinking of the body and blood of Chriſt, expreſſeth our relative union with him, and then followes our reall union: the Spirit immediately gives this: he that doth the firſt, ſhall have the ſecond.

*Obiect.* But how ſhall we doe to beleeve this?

I

I anſwer, yee ſee the old *Adam* communicated corruption to all his poſterity, becauſe they were borne of him; ſo theſe who are borne of the new *Adam*, that is, theſe who take him and beleeve in him, have grace communicated to them by him: this new birth makes you *as capable of Chriſt, as the other doth of the firſt Adam*: why then ſhall not the ſecond *Adam* communicate grace as well as the other doth corruption? The philoſophers were all deceived in this poynt, from whence corruption ſhould come, but wee know that it came from *Adam*; and ſo *doth grace come from Chriſt*. To get this life, let us ſeeke it in him, let us beleeve more, let us be humbled more, repent more, and take Chriſt more: take him on any condition, prize him, ſet him at the higheſt rate, hold him faſt. As in the actions of mariage, thoſe who are to marry will not part upon any condition; they take one another for richer, for poorer, for better for worſe: after this manner muſt wee take Chriſt, the more yee take Chriſt thus, the more yee have the Sonne, and ſo yee live more the life of grace. All grant that this life comes by the Spirit; and there is no way to get the Spirit but by the Sonne. Yee muſt firſt eate ere yee can be nouriſhed; yee muſt fixe your eyes on his paſſion, as the wife doth fixe her eyes on her husband: yee muſt ſeeke this life from the Spirit ultimately, but yee muſt firſt have the

1 Cor. 15. 45. to 50.

Ioh. 1. 16. 17.

Sonne, and then yee have life: He muſt have the Sonne that will have this life; hee muſt be ingraffed *into Chriſt as the branches are into the roote*: get Chriſt, and then this life ſhall abound in you.

Iohn 15. 1, 2, 3, 4.

4 The fourth meanes to get and increaſe this life, is communion of Saints. *The mouth of the righteous is a well ſpring of life*, *Prov.* 10.20. they put life into thoſe that have it not, and increaſe it in thoſe in whom it is, *Ephe.* 4.24. *their ſpeeches miniſter grace to the hearers; they edifie them*: hearing of the word of life, and talking of the fountaine of life, puts life into men. The health of the body doth not communicate it ſelfe to others; it is otherwiſe in the life of the ſoule; the life of it makes others to live more: as Iron ſharpens Iron, ſo one holy man doth another. See it by the contrary. In evill men who are dead there is an aptneſſe to dead others, their words are as continuall droppings to put out this life; *their tongues are ſet on fire of hell*, *Iame.* 2.6. The tongue of good men is a cole fetched from the Altar, they have fire within thē. When two lie together they keepe one another warme; there is action and redaction; this is powerfull meanes to get and increaſe this life. The tongue of the righteous if full of life, it is powerfull to make men live. *Gal.* 2.14. *Paul* ſpeaking to *Peter*, ſaith, *why compelleſt thou the Gentiles to live after the manner of the Iewes?*

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he uſed not outward compulſion, his example and life was a compulſion. The company which weekeepe, compell us to doe as they doe: evill company they are the Divels ſnares, they doe as brambles keepe us in, and fetter us: the ſutableneſſe of evill companions drawes out our ſecret corruption: He that reſolves to live this life, muſt reſolve to withdraw himſelfe from evill company, who are a ſtrong temptation unto evill.

There is a difference betweene leading our ſelves into temptation, and being led into it: when you leade your ſelves into temptation, (as you do when as you raſh into evill company) you are out of the pale of Gods protection: *If yee touch pitch yee cannot but bee defiled with it*, wherefore make your company good: this is an effectuall and powerfull meanes to beget this life in you, *Saul being among the Prophets, changeth his ſpirit, and became a Prophet*: one that goeth faſt, makes thoſe that goe with him to mend their pace. *Act.* 11.23.33. it is ſaid of *Barnabas, being a good man and full of the holy Ghoſt, and of faith, that hee added much people unto the Lord.* Which manner of ſpeaking ſhewes that the ſpeeches of thoſe who are full of faith, helpe to breed faith: that if men be full of the Spirit, they quicken the Spirit. Evill company deads men: they are the trunkes through which the Divell ſpeakes: and this deading is done in an inſenſible man-

1 Sam. 10.10, 11, 12.

ner, and then moſt of all where it is leaſt perceived. Evill company poyſons men; a man turning his opinion which company can doe, is moſt of all poyſoned, when as hee thinks that he hath leaſt hurt.

5 The laſt meanes to get and increaſe this life, is that which is mentioned in the text; and that is, *the hearing of the voyce of the Sonne of God*: this will beget and increaſe this life: that is, if when wee ſpeake to your eares, he ſpeake to your hearts, then yee live. Yee have two teachers, the one is he that ſpeakes to you, the other is Chriſt. *Heb.*8.11. *They ſhall no more teach one another, for they ſhall all be taught of God.* There are two ſheapheards, the one is
Heb.13.20. hee that feeds you, the *other is the great ſheapheard of the ſheepe*: there are two great voyces, the one ſpeaking outwardly to the eare, the other when as Chriſt ſpeakes effectually to the heart.

When Chriſt ſpeakes inwardly to the heart, then men live and not before. This is
Ioh.11.43.44. ſuch a ſpeech as Chriſt ſpake to *Lazarus*, *Lazarus come forth*, and he came: his ſpeaking puts life into us. Now what is this inward ſpeaking of life to the heart? It is nothing elſe but to perſwade fully, and every way to convince us, that it is beſt to take Chriſt, to ſet to an holy courſe, to leade a new life. There is a ſpeaking that comes neare this life, and is not it: that is, when as men heare and underſtand

derſtand the way, and apprehend the things of God, but practiſe them not. Here is a proximity to this life, yet it is not this life. Let a man come ſo neare as that he thinkes he acts it, yet he is dead if he act it not: when he acts it, then he is made a living man; and then hee thinkes and beleeves, that the wayes of ſinne are evill, and that they are evill to him. When God doth convince us that ſuch a thing is evill, and that it is evill to us, then wee live and not before. A man having a buſineſſe to doe, if all bee done but one thing, this one thing croſſeth all the reſt; but that being done our buſineſſe is brought to paſſe: ſo in this life, a man having many offers of grace which doe not fully perſwade him, this is not enough, if Gods helpe bee abſent: but when once hee ſpeakes, he doth fully convince and perſwade us, and makes us to continew. As Sathan hahaving leave, never gives over vexing man; ſo the Spirit keepes us in good things; where there is this life, there the Spirit dwels.

But after what manner is this effectuall perſwaſion done? *Queſt.*

I anſwer, when as God gives an eare, and ſpeakes a voyce for it to heare: *he that hath an eare to heare* ſaith Chriſt, *let him heare*. Wee then heare, when as there is a diſpoſition wrought within us: when as we preach, there are many that have hard hearts and nothing *Anſw.* Matth. 11. 15.

for to ſoften them; therefore the words falls from them as raine from a ſtone: but if there be a man that God will chuſe, he fits his heart, and ſo hee is perſwaded. This is called *the opening of the underſtanding, Luke.24.45. hee opened their underſtanding, that they might underſtand the Scriptures:* when wee ſpeake to men, we ſow as it were upon fallow ground which will beare no Corne unleſſe God plow it. Thoſe that ſaw the *miracles of the Loaves, eſteemed them not*, becauſe their hearts were hardned. *Ephe. 4.18. They are alienated from the life of God, thorow the ignorance that is in them, becauſe of the blindneſſe of their hearts*, that is, they are not ſenſible of ſinne, and death, the word or the threatnings: when God takes away this hardneſſe they are fit to harken; then comes light the beginning of life, which is the informing of the underſtanding, to judge righteous judgement. Thoſe who have the life of Chriſt, if hee ſpeakes, it quickens them. It is the inward voyce that quickens: ſeeke therefore to God earneſtly, that Chriſt would ſpeake to your hearts: yee heare and are not quickned, becauſe he ſpeakes not. And thus much for this ſecond point: *that all in Chriſt are in a ſtate of life.*

We come now to the third point, that may bee noted out of theſe words, and it is this.

*Doct.3.* *That the voyce of the Sonne of God, is the onely meanes*

*meanes to tranſlate men from death to life.* Men before are dead; Chriſt by his voyce makes them living men. This voyce is the onely meanes, there is no voyce but this that is able for to do it: that's the ſcope of this Text. This propoſition may bee reſolved into two parts. Firſt, nothing elſe is able. Secondly, this is able for to doe it. As it is ſaid of faith, that it juſtifies, and nothing elſe but it can juſtify: ſo may it be ſaid of this voyce, that nothing elſe can tranſlate men from death to life, and this can doe it. To tranſlate from death to life is nothing elſe but effectually to perſwade and change the heart: now nothing elſe can thus perſwade and alter the heart, but this voyce of the Sonne of God. God himſelfe frames the heart; it is as a curious framed locke; none can picke it, but hee that knowes the turning of it. God onely fits the perſwaſions and turnings: mens perſwaſions are as one that will unlocke a locke with a wrong key. *God onely can perſwade Iapheth to dwell in the Tents of Shem,* I cannot doe it. *Eſay* 57. 19. *I create the fruite of the lippes;* that is, I make them to bring comfort. *I create the fruite of the lippes for peace by my power.* That this is ſo you may ſee by divers reaſons.

Gen. 9. 27.

Firſt, that it is ſo, ſee it by this; we ſpeaking to ſ quickeſt, often times they beleeve not, but the others do: the ſame ſometimes beleeve, ſometimes not. If man were the ſole cauſe, the word would

Reaſons of the point.

1.

would have the ſame effect at all times.

2 Secondly, this is life, and God onely gives life: it is as the breathing of life into a clod of earth. It requires an almighty power to worke this in thoſe that beleeve, *Eph.* 1.19.20. *The ſame power that raiſed up Chriſt from the dead, rayſed us up*: it is an almighty action to give this life.

3 Thirdly, if it were not proper to Chriſt and his voyce to tranſlate men from death to life, hee ſhould loſe his chiefeſt ſoveraignty: *hee quickens whom hee will: he hath compaſſion on whom hee will have compaſſion*. If men could tranſlate men from death to life, then it would not be proper to God to doe it.

Ioh. 5.21. Rom. 9.15.

Laſtly, as nothing elſe can doe it, ſo the voyce of the Sonne of God is able for to doe it. At the firſt creation all was made by the voyce of God; hee ſaith, *Let there be light, and there was light*: let him ſay to any man follow mee, and he doth it. *Matth.* 9.9. hee ſaith *to the Publican ſitting at the receipt of Cuſtome, follow me; and hee left all, and roſe up and followed him.* Chriſt ſpeaking to his eare and heart, made him to follow him; his ſpeech was like the ſpeech of *Elias* to *Eliſha, hee followed him and could not chuſe* but doe it: Chriſt ſpeaking wee cannot but follow him.

Gen. 1.3.

1 King. 19: 19.20.

*Queſt.* But what is this voyce of the Sonne of God that tranſlateth men from death to life?

*Anſ.* I anſwer, it is nothing elſe but an inward worke

worke of the Spirit, by which hee perſwades men effectually to turne from darkneſſe to light, and from the power of Sathan to God. It muſt be underſtood of the effectuall working of the Spirit, becauſe who ever doth heare it lives: this voyce reneweth and changeth men, tranſlating them from death to life. Now this effectuall ſpeaking conſiſts in two things. Firſt, in propounding the object, the truth to the heart. Secondly, in the perſwaſion of the truth.

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Firſt, the Goſpel muſt be laid open to the heart, all things neceſſary to ſalvation muſt be manifeſted to it: then there muſt be light in the heart to apprehend theſe reaſons which are propounded. The Scripture propounds things by authority: Then the holy Ghoſt doth kindle light, to apprehend them which another doth not. Marke how *Moyſes* beginning his booke ſaith, *that in the beginning it was thus, and thus God did*; he doth not perſwade them by arguments to beleeve it: ſo *Iohn* begins his Goſpel without perſwaſions, *In the beginning was the word, &c.* ſo the Apoſtles commiſſion was, *Goe and preach that Chriſt is come; he that beleeved ſhall be ſaved, he that beleeves not, ſhall be damned*: The word of it ſelfe is ſufficient authority: when the Goſpel it ſelfe is thus propounded, then the holy Ghoſt kindles light. And therefore this life begins when as the Goſpel is propounded,

Gen. 1. 1.

Ioh. 1. 1.

Mark. 16. 15. 16.

and light kindled; then this life is wrought. Now there are three degrees of working this light by the Spirit.

1 Firſt, there is a ſtirring up of men, to attend to the voyce of Chriſt: many there are that heare, yet attend not. *Act.* 16. 14. *The holy Ghoſt opened the heart of Lydia, to attend unto Pauls preaching.* We ſow on fallow ground till the Spirit opens the heart to attend to the things that are ſpoken.

2 The ſecond worke of the Spirit is to convince and perſwade effectually and fully. *Ioh.* 16.8. *The Spirit ſhall convince the world of ſinne:* that it, it ſhall convince and perſwade thorowly: none can doe this but the Spirit. It doth alſo farther perſwade men, that it is good for them to bee convinced, and this is when the knowledge is full; when as all the corners of the heart are anſwered, and the minde reſolved to practice: Hypocrites and civill men are perſwaded, yet not fully; therefore they never practiſe; if that one objection of the heart bee unanſwered, yee never come to practiſe.

3 The laſt worke of the Spirit is to keepe this voyce on the heart, that it vaniſh not. *Iames* 1.21. *The ingraſted word is that which is made able to ſave your ſoules,* and none elſe. Men may attend for a flaſh, but the Spirit muſt ingraft the Word into the heart; which as a ſprig ingrafted, growes bigger and bigger,

and

and hath fruit from the ſap: other men having truthes not faſtned on them, they grow weaker and weaker.

To underſtand fully what this voyce of the Sonne of God is; yee muſt know that there is a double voyce. Firſt, an outward voyce of the word which all heare. Secondly, an inward voyce of the Spirit. This I collect out of *Eſay* 6.9. *Goe to that people and tell them, heare yee indeed, but not underſtand; ſee yee indeed, but not perceive*, that is, they ſhall have an outward hearing, an outward knowledge, but not an inward. There is a common knowledge which all theſe have, who live in the Church: and there is a knowledge that is onely proper to the Saints which ſaves them. The differences twixt theſe two knowledges; that of hypocrites, of them in ſixth of the *Hebrewes*; twixt common knowledge, and effectuall knowledge that is wrought in the hearts of the elect, are theſe.

Firſt, common knowledge is confuſed and generall; this is diſtinct, inward and particular: that is, the voyce of the Sonne of God, ſpeaking in the Miniſtry to all, may breed a knowledge of truths in men; yet they apply them not to their hearts, and the turnings of them, *Heb.* 4.11. *The Word is ſharper than a two edged Sword, diſcerning the thoughts and intentions of the heart, piercing even to the deviding aſunder the ſoule and ſpirit, and of joynts and mar-*

*row*: that is, that word of God that is lively indeed; that voyce of God that is effectuall to ſalvation, it is ſharpe, it ſtrikes not in generall, but enters the inward parts. A ſtaffe cannot enter the fleſh, it may bruiſe it; but the voyce of Chriſt enters like a two edged Sword, diſcerneth twixt morrall vertues, and ſupernaturall things wrought by the Spirit; it diſtinguiſheth exactly twixt the rectitude and obliquity of mens hearts: this is proper onely to the ſaving knowledge of the Word. As *nothing is hid from God, but it is naked to his ſight*; ſo it is to his word: See if the word be diſtinct to you, elſe you know nothing. A man never knowes any thing, till he knowes the Elements, parts and grounds of it: the voyce of the Sonne of God onely makes you know things thus particularly. So in other things yee know not till you know particulars. *Ariſtotle* ſaith, a man is not a Phyſition, that knowes things in generall, in the groſſe, but hee that knowes them in particular. This is not to be a Phyſition, to know that ſuch dry meates are good for a moyſt ſtomacke, unleſſe he alſo know dry meates and the Symptomes of a moyſt ſtomacke: ſo it is in the knowledge of the Word. To know what regeneration is, is not enough, except yee know the parts, the kinds and ſignes of it. To know that *none are tranſlated from death to life, that love not the brethren*, is not enough, except yee know the brethren

brethren and love them. To know, that *hee that is in Christ hath crucified the flesh, with the affections and lusts of it*, is nothing, except yee know that yee your selves have crucified it. This particular knowledge is it that makes manifest to a man the secrets of his owne heart, 1 *Cor.*14.25. that is, the voyce of the Sonne of God, discerneth the secrets of the heart, to know things particularly that are in it. *The sheepe distinguish the voyce of the sheapheard, from the voyce of a stranger*: when men come to heare, they heare the voyce and distinguish not the sound, because they want this particular knowledge. Gen.5.24. Ioh.10.

Secondly, this hearing of the voyce of the Sonne of God workes a quicke sence, in the hearts of those that heare it, that the outward voyce doth not: and this followes the former. Let knowledge be particular, it workes quicke sence. *Heb.*4.11. it is called *lively in operation*: now life consists in quicknesse, and motion; the voyce of Christ speaking effectually breeds quicknesse. *Sola individua agunt et sentiunt*, A knife in generall cuts nothing, the particular knife cuts. To know in generall you are sinners, have corrupt natures, offend in many things, workes nothing; it is the reflection on the particular lives that workes, this makes men tremble. *Act.*2. *Peter having told the Iewes that they had crucified Christ, that pricked them at the heart.* As of sinnes, so is it 2

of comforts, particular comforts worke. If one can ſay, I am thus and thus, then comfort followes: ſo particular threatnings make men ſenſible. When God ſaid to *Adam, Haſt thou not eaten of the tree whereof I ſaid thou ſhouldeſt not eate?* this made him feare. The word doth breed a quicke ſence: they who have not this true voyce ſounding to them, *Eſay 6.9. in hearing they doe not heare, and ſeeing they doe not ſee; their hearts are fat, their eares heavy, and their eyes ſhut.* *Rom.* 11.8. *God hath given them the ſpirit of ſlumber*; that is, when as men heare this voyce in a common manner, they are as a man in a ſlumber: it ſtirres them not: their hearts are fat; that is, they are ſenceleſſe: for fat is without ſence. The property of them that heare in an ineffectuall manner is this; they have a ſpirit of ſlumber, they are as one hearing a tale, when as his mind is otherwhere. If the things propounded were naturall, they would heare them well enough; but they are ſpirituall, therefore they are dull of hearing them.

Gen. 3.

3 Thirdly, which followeth the ſecond, thoſe that heare the voyce of the Sonne of God, have experimentall knowledge, the other is but ſpeculative. *1.Cor.2.6.9. Wee preach wiſedome to thoſe that are perfect: ſuch wiſedome, as eye hath not ſeene, eare hath not heard, neither hath it entred into the heart of man; but God reveileth it to us by his Spirit*: that is, the cheefeſt

in

in knowledge, have not ſeene with their eyes, or heard with their eares; but thoſe that heare the voyce of the Sonne of God, have an experimentall knowledge which others have not. This experimentall & ſaving knowledge hath triall, 1 *Ioh.*2.13. *I write unto you fathers, becauſe you have knowne him that was from the beginning*: expound this with the 33.of *Ezekiell*, 33. *When this commeth to paſſe, then ſhall yee know that a Prophet hath beene amongſt you*: that is, when I ſhall doe this, they ſhall know experimentally that there was a Prophet amongſt them. 1 *Ioh.*5.49. *wee know that we are of God*; that is, wee know it experimentally; they can ſay of this, as it is ſaid in the 1 of *Ioh.*1.1. *That which we have heard, that which we have ſeene with our eyes, that which wee have looked upon, and our hands have handled of the words of life, declare we unto you. David* takes it as peculiar to himſelfe, *Pſal.*9.10. *They that know thy name will truſt in thee, for thou Lord haſt not forſaken them that ſeeke thee*: that is, they that experimentally know thee will truſt in thee, for thou never fayleſt them that truſt thee: they know it by experience. 1 *Pet.*2.3. *Deſire the ſincere milke of the word that you may grow thereby, if yee have taſted that the Lord is gracious.* We find in the Saints a longing after God; they deſire him, which others doe not: thus did *David*: moreover they have aſſurance of ſalvation, which others have not; and this aſſurance

rance comes from hence :*optima demonſtratio eſt a ſenſibus* ; the beſt demonſtration is from ſence ; as he that feeles the fire hot knowes it beſt ; taſting breeds longing ; aſſurance from experience breeds certainty.

4 Fourthly, effectuall knowledge that is bred by the voyce of the Sonne of God, makes men approve and juſtifie the wayes of God, makes them to reliſh them : this followes the other ; when men have tryed them they approve them, *Ioh.6.63. The Spirit quickens, the word profiteth nothing ; the words then that I ſpeake, they are Spirit and life.* Chriſt having ſpoken, *that his body was meate indeed ; many were offended at it :* then hee ſaid, *The Spirit doth quicken*, that is, yee accept not my words, becauſe yee have not the Spirit, yee have but fleſh, that is a common knowledge ; my words are ſpirituall, and you are carnall, therefore they doe not reliſh you. Theſe words are otherwiſe interpreted by ſome : that is, theſe materials profit nothing without the Spirit ; but the other is undoubtedly the meaning, for ſo it is through the Scripture : the Spirit profits, that is, ſaving knowledge wrought by the Spirit : men not having it, doe not approve it. It cannot be otherwiſe ; where the voyce of Chriſt doth ſound effectually, there they juſtifie this : *Wiſedome is juſtified of her children, Luk.7.35. Rom.10.15. How beautifull are the feete of them that preach the Goſpel of peace?*

*peace?* that is, they ſee ſuch beauty in the wayes of God, that they are beautifull to them, they are vile to others. The Scripture often toucheth this, that when as there is but a common knowledge, men reliſh not the word, *Rom.*8. they taſt not the word: the ſpirituall part of the word croſſing them, is bitter to them. *2 Cor.2.15. The word is compared to a ſweet ſavour; to many it is not ſo, to ſome it is the ſavour of death to death*: it is a ſavour diffuſed through the houſe, they abhorre it, and being guilty of death it leades them to death: In others it is the ſavour of life; that is, they ſmell a ſweetneſſe in it, it brings them to life, to heaven; the word being powerfully taught, there comes a ſavour: ſome ſmell ſweetneſſe in it, others otherwiſe. *Luk.2.35. When Chriſt ſhall come, the hearts of many ſhall be opened, to approve or diſapprove him*: *therefore he is the fall and riſing of many*: ſo when he came, *ſome ſaid he was a good man, others that he was a divell*: ſome ſaid that *the Apoſtles were good, ſome that they were bad*: See how yee approve the word in its ſelfe, and as it is expreſſed in mens lives.

Fiftly, if it bee a right knowledge, it breeds holy affections; the other doth not: this followes the other. If men juſtifie the Word, then they affect it. Its a generall rule, that all full perſwaſions draw on affections: let it bee but a perſwaſion in habit, it ſtirres as

the habit is. 1 *Theſ.* 1. 6. *My word was to you not in word but in power, becauſe it did worke in you joy in the holy Ghoſt.* Ier. 23. 29. comparing the word of true and falſe Prophets together; *My word is as fire, ſaith God, and as the hammer that breaketh the ſtone*: it is the powerfull word of it ſtirres your affections. *Luke* the laſt, *Chriſt ſpeaking to the Diſciples that went with him to Emmaus, their hearts burned within them*: they were full of holy affections. Conſider if yee have thoſe holy affections. Holy affections in the Scripture are aſcribed to this knowledge: every where, where men heare, they know aright, *Pſal.* 112. 1. *Bleſſed is the man that feareth the Lord, that delighteth greatly in his commandements*, *Pſal.* 1. 2. *Bleſſed are they that delight in the Law of the Lord*: See whether there be holy affections in you: *Felix did tremble at the Word*; ſo the ſecond *ground received the Word with joy, but not with holy joy.*

*Obiect.* But how ſhall we diſtinguiſh them?

*Anſw.* I anſwer, that if your joy bee holy joy, afflictions will not put it out: if your joy bee carnall joy, perſecution puts it out: but joy in the holy Ghoſt is not put out by the contrary.

6 Sixtly, that knowledge which is lively brings forth action; it is powerfull in mens actions, it is active and mighty in operation. *Heb.* 4. It workes in mens hearts and lives mightily, to overcome all contraries, *Eſa.* 6. 10. *Make the heart of this people fat, make their eares*

*eares heavy, and ſhut their eyes, leaſt they ſee with their eyes, and heare with their eares, and underſtand with their hearts, and convert, and bee healed*; that is, Let them have ſuch a common knowledge as civill men and hypocrites have, and no more; leaſt ſeeing aright, they underſtand with their hearts and be converted, and they bee healed. Seeing with their eyes, is meant ſeeing with this knowledge, which if they ſee with, their hearts will bee wrought on: their hearts being wrought on, they are converted, then they are healed. This followes on the other. Let the affections be ſtirred, they are the immediate principles of action; what one affects hee doth; theſe are tyed all on one ſtring: flaſhy affections, flaſhy actions. *Ioh.6.45. They ſhall all bee taught of God*, ; *every man therefore that hath heard and learned of the Father, commeth to mee*: that is, every one that heareth this true voyce of the Sonne of God, comes to mee, that is, they breed actions whereby they come to me. See if your knowledge bee operative. *Iam.1.22.* diſtinguiſhing of hearers, he ſaith, *Be not hearers but doers*; if yee finde not this change, Chriſt hath not ſpoken to you.

But in the Saints are many defects in their actions, ergo actions follow not hearing and knowledge. *Object.*

To this I anſwer, that as their actions are weake and faint, ſo their knowledge is weake *Anſw.*

*Heb.*12.5.*they often forget and muſt bee put in mind.*2 *Pet.*1.13. *they muſt be ſtirred up by putting them in remembrance of thoſe things which they have forgotten.* Secondly, this faile is from ſome doubt within, from ſome ſhaking: when as you ſee a defect in actions, or affections, it is becauſe you want this convincing knowledge. The way to ſtirre up affection and action, is the Word, which increaſeth this operative knowledge.

*Uſe* 1. If it be ſo, that the voyce of the Sonne of God is the onely meanes to tranſlate men from death to life, let us examine our ſelves, whether wee have heard the voyce of the Sonne of God, or no? If we have not, then let us know our caſes, and be humbled: they that have not heard it are dead. Conſider it is your diſtinct knowledge, not a knowledge in groſſe or generall, that inlivens you. Know ye the paſſages and working of regeneration and repentance? find yee the Word as fire, and as a hammer? the Word is in its nature, and will be found ſo of them that receive it aright. Have yee an experimentall knowledge? approve yee Gods Image, his waies in the Word, or in the lives of the Saints? doe yee juſtifie wiſedome? are your hearts opened At the hearing of the Word? doe yee like it? At Chriſts comming many hearts were opened, becauſe then his Word came, and it opened many mens hearts, ſhewed them what they

they were. How doe yee affect the Word, and Image of God in the lives of the Saints: how doe yee finde holy affections in them? bleſſedneſſe goeth alwayes with them. Affections are alwayes a ſigne of this, have yee received the Word with them? have yee ſorrowed for your ſinnes? doe you delight in God? this will beget holy affections which will laſt; afflictions put them not out, holy joy is not damped with afflictions, carnall joy is. What are your lives and actions? If yee ſeeing others holy, ye cannot doe as they doe, this voyce hath not ſpoken to you. All that heare Chriſts voyce will come and be doing. *Iam.* 1.22, if doing, be joyned with hearing, if yee are doers as well as hearers, this voyce hath ſpoken to you; if your practiſe bee not joyned, yee are deceived. If yee finde upon examination that yee have not done it: remember that Chriſts *ſheepe heare his voyce*; yee may therefore feare yee be loſt ſheepe if yee heare it not. Hee that hath an eare heares the Goſpel; *If it be hidden, it is hidden to thoſe that periſh:* where men *live in ignorance and heare not, God regards not it ſo much*: thats not the time of triall: have ye the Word as wheate with chaffe, it trieth not; but the Word *comming with authority, and not* as the Scribes; *when Chriſts voyce ſounds in the word, ſee* how yee are affected: if yee heare not ye are dead. *Cant.* 2. Chriſts comming is *compared to a Spring*

Iohn 10.3.4.

2 Cor.4.3.4.

Act.17.30.

*time*, wherein the flowers appeare on the earth, and the birds begin to ſing, and the trees put out their greene fruite: that is, when Chriſt makes himſelfe knowne, it is Spring time: doe you ſpring when the Word comes, when the meſſages of ſalvation are made knowne unto you? if not, yee are dead. Our end in ſpeaking this is not to trouble you, but to bring you to ſalvation. I will therefore ſhew you what keepes men off from hearing Chriſts voyce, that knowing the impediments yee may remove them. The impediments are ſeven.

1 The firſt, is ſelfe-wiſedome; this is a great impediment from hearing the voyce of the Sonne of God: ſelfe-conceitedneſſe hinders men much, becauſe it breeds a deſpiſing of the wayes of God. 1 *Cor.* 2.4. *The naturall man receiveth not the things of the Spirit of God, for they are fooliſhneſſe with him*: therefore 1 *Cor.* 3.18. *if any man ſeeme to be wiſe in the world, let him become a foole that he may be wiſe*: that is, let him lay aſide that wiſedome which begetteth pride in our hearts. *Michals* diſpoſition is in every one of us more or leſſe, *ſhee deſpiſed David*: ſo men chalke out a way to themſelves, in which they will goe, they will ſeeke their owne wayes, and will not be ſubiect to the Law of God. *Rom.* 8.7. *The carnall mind is enmity with God, for it is not ſubject to the Law of God, neyther indeed can it be.* 2 *Cor.* 10.5.

10.5. *ſpeaking of imaginations, ſaith, that men with them build up themſelves againſt God, and will not alter their courſes.* The greateſt oppoſition is in mens minds: take a man that hath a true opinion, it is eaſy to remove his luſts, but falſe iudgements are as bulwarkes againſt Gods wiſedome. Men will doe thus and thus becauſe they thinke their ſtate is good. *The Scribes and Phariſees came not to Chriſt, Luk.* 15. 1. but Publicans and ſinners came: ſo it is with men now, doe wee lay open their ſinnes unto them, yet they will not be perſwaded: men will bee righteous of themſelves, and will not bee perſwaded that Chriſt muſt *bee made unto them righteouſneſſe, and redemption, and wiſedome.* This opinion of our ſelves is a great impediment, this contemnes the way of God, and faſhions out our owne wayes; this contenting of our ſelves with our preſent eſtate makes men erre: therefore *Pſal.* 119.21. *Curſed are the proud that are alwayes erring from thy Law*: Selfe conceite makes men erre.

The ſecond impediment is cuſtome: men have beene uſed to ſuch wayes, and will not alter them. *Ioh.* 4.12. *the woman of Samaria was much held off with this argument.* Chriſt comming to teach her the doctrine of ſalvation; *Art thou greater*, ſaid ſhee, *than our father Iacob that gave us this well?* This opinion that our fathers have gone this way, and it is tranſmitted

mitted to us, hinders men much; men cannot indure newneſſe. *Lot* is taxed for this by the *Sodomites, Gen.19.9. This fellow came in to ſojorne here, and will he now be a Iudge?* ſo *Act.17. Paul preaching at Athens, the Athenians asked, What new doctrine is this that thou preacheſt?* men being accuſtomed to a way, it winns their opinion; men having once judged, are loth to iudge againe: cuſtome winns their affection. Change is troubleſome: men having gone long in a courſe they will ſtill plod on in the ſame tract. Cuſtome of our fathers, or country or place where wee are, our owne cuſtome makes us loath to forſake it.

3 Thirdly, Similitude is a great hinderance. *Exod 7. 22. Pharaohs heart was hardned becauſe the Magicians did the ſame miracles, that Moyſes and Aaron did*; So ſimilitude hinders men from imbracing the wayes of Chriſt, and God. Men ſeeing Papiſts auſterity like our mortification, their ſufferings like true martyrdome, they are perſwaded of their wayes, as we are of ours: ſo for civility, when as men ſee it ſo like religion, as a ſparke is like the fire, they imbrace it: All deceit is from ſimilitude, falſe wares having the ſame dye that true hath, deceive the buiers: ſo falling ſtarres are like other ſtarres. When wee ſee ſome men that profeſſe religion to be falſe hearted, we thinke all are ſo: wherefore *Phil.1.10.* The Apoſtles prayes, that *they might abound in all knowledge*

*knowledge and judgement to diſcerne of things that differ*: this proximity makes us deceived.

Fourthly, falſe experiments hinder us much; 4
ſome experiments of the workes of God, that ſhould draw us nearer to him, if wee make falſe uſe of them, make us farther from him; As if God afflict and reſtore againe, or keepe us from affliction, our hearts are hardened. *Exod.* 8. 15. *when as the Froggs were removed, Pharoah his heart was hardned*: reſt made him harden his heart: ſo many times it makes men ſlight the word, and afflictions which God layes on them. We may ſee this in Souldiers and Mariners; none more ready to contemne dangers than they, becauſe they have often eſcaped; they delude the workes of God that ſhould draw them to ſalvation. Rootes will make the weeds grow againe, not being taken heed of: *The long ſuffering of God ſhould draw us to repentance*, but it doth not ſo: 2 *Pet.* 3. 3. *In the laſt time ſhall come mockers, walking after their owne luſts*, and ſaying, *where is the promiſe of his comming? for all things continue as they were from the beginning of the creation*; that is, men ſhall feele nothing, apprehend nothing; judgements being beleeved they ſecond the Word, being eluded, they hinder us and it.

The fift impediment is ignorance; men 5
know not the wayes of God, therefore they doe not imbrace them. *Ioh.* 4. 10. *If thou hadſt*

*knowne the gift of God, and who it is that ſpeaketh to thee, thou wouldeſt have asked of him.* There is enough in religion to make men love it, if they knew it: there is vertue in it, there is beauty and profit in it. *Eſa.*57. *There is a peace in it; all the wayes of it are wayes of pleaſantneſſe*: there is honour in it; *old age is honourable with righteouſneſſe.* But mens hearts are full of darkeneſſe; they ſee not, neyther doe they underſtand it. 2 *Pet.*2.12. *They ſpeake evill of the things they know not*; Its true they know the things, τὸ ὁρατικὸν, they know them not experimentally and really, and that deceives them, 1 *Cor.*8.2. *If any man thinke hee knoweth any thing, he knoweth nothing yet as he ought to know.* One may know all things, and yet know nothing, as he ſhould: Ignorance deceives many, it makes them to meaſure religion by a falſe rule, and common opinion. *Acts* 24.14. it is called *hereſy*; when yee iudge of it by externall ſhewes, all baſeneſſe is outwardly in religion, it is like a coſtly thing covered with ſtraw: Chriſt was hid under a *Carpenters Sonne*; *preaching under the name of fooliſhneſſe*: ſo our ignorance in attributing things to falſe cauſes keepes us off. *If the Goſpel be hid, it is hidden to thoſe that periſh*; there is a double ignorance; privative, and poſitive; that is it, by which *the God of this world blinds men*, breeding a falſe perſwaſion of good, and a good perſwaſion of evill.

The

The ſixt impediment is in-conſideration: men doe not conſider the things they might know: if men would deduce one thing from another, and doe that they know, they might be brought to God. *Deut.* 29.2.3. *yee have ſeene*, ſaith *Moyſes*, *all that the Lord did before your eyes, in the Land of Egypt, upon Pharoah and his ſervants; yee have ſeene thoſe great ſignes and miracles which he did, yet the Lord hath not given you an heart to perceive, and eyes to ſee, and eares to heare untill this day*: that is, yee have not profited becauſe yee have not conſidered. We thinke if that we had lived then, wee had beleeved, yet we ſee how few of them did beleeve: we beleeve the Scriptures, yet what inconſequency is there in mens lives, becauſe wee doe not conſider things. Conſideration helpes to perfect mens actions; it is a circular line; one part helpes the other. If we looke backe and examine our actions, it helpes; want of it hinders. What is repentance, but conſideration? *Ier.* 8.6. *No man repented him of his wickedneſſe, ſaying, what have I done?* want of this keepes men from ſalvation. 2 *Chron.* 6.37. *If they bethinke themſelves in the Land whither they are carried away, and turne and pray unto me, in their captivity, ſaying, We have ſinned, we have done amiſſe, and dealt wickedly; then I will heare.* So *Ier.* 8.6. *God harkned whether any would ſay, What have I done?* men goe on and conſider not. *Hoſea* 4. 11.

*whoredome, and new wine, ſteale away their hearts*; that is, it makes them not to conſider. *Mark.* 6.52. *They conſidered not the loaves*, therefore their hearts were hardned: they were fearefull in the ſhip, becauſe they conſider not the miracle of the loaves.

7 The ſeventh impediment, is a certaine ſtifneſſe and obſtirmation of minde, whereby a man is ſetled to continue in ſuch a courſe that is pleaſant to him, and all that croſſe him in it are enemies to him. *Rom.* 8. *the fleſh is not ſubject to the Spirit*, it croſſeth it: one reckons not a man his enemy unleſſe hee croſſe him. It muſt be ſo; every creature as long as it hath a being, oppoſeth that which is contrary to it: ſo every man that delights himſelfe in ſuch or ſuch a luſt, will not be circumciſed, cleanſed and waſhed from it, *he will not have Chriſt reigne over him*; he will have his elbow roome. Thoſe men that are not tranſlated from death to life, they count the wayes of God eyther vanity or folly, and will not ſubmit unto them, nor yet heare Chriſt voyce.

The means how to heare profitable. Now the meanes, the helpes, and wayes to breake through theſe impediments, and to receive the Word with profit, are theſe.

Firſt, to heare profitably, that the voyce of the Sonne of God be not a common voyce, but peculiar, take that rule which is ſet downe, *Luk.* 8. 18. *Take heed how you heare.* Chriſt gave that admonition to his hearers, and I give

give it to you: looke to your ſelves, take heed how yee come to heare the Word; doe it diligently: the reaſon of this is added in the ſame verſe: *for unto him that hath ſhall be given, & from him that hath not ſhall be taken away even that which he ſeemed to have*: that is, if yee heare and get a little knowledge, yee ſhall have more: he that yeeldeth ſome fruits, ſhall bring forth more: hee that doth ſome things, ſhall doe more, God will bleſſe you. *But from him that hath not, ſhall bee taken even that which he ſeemed to have*: that is, your hearts ſhall be hardned, and that common knowledge which you have ſhall be taken away. *Ioh.* 15.2. *Every branch that beareth not fruite God cuts downe.* God lookes into a Congregation to ſee who doth make conſcience of hearing; thoſe *that doe, he purgeth*; but thoſe that profit not, he curſeth: he takes not away their lives, but their graces, makes them wither in the inward man, and ſo he comes to death. *Luk.* 19. *he that had ten Talents*, he that had moſt, *had more given him*: To practiſe a little is the way to get more. *The Talent is taken from him, who did not uſe it, and given to him, that had moſt Talents.* There are two rewards for him that uſeth the Talent well. Firſt, hee ſhall have more. Secondly, he *ſhall be ruler over ten Cities*; he ſhall have comfort here, and hereafter: he ſhall have more comfort and grace. See how he dealt with *Nathaniel*,

*Iohn* 1.50. *Becauſe he confeſſed Chriſt to be the Sonne of God, and beleeved becauſe Chriſt ſaw him under the Fig tree*, which was but a ſmall thing; *Chriſt tels him that he ſhall ſee greater things than theſe. Ioh* 7.17. *If any man will doe his will, he ſhall know of the doctrine whether it be of God*: that is, if yee practiſe according to your knowledge, you ſhall know more, it ſhall be confirmed to you. Let men know and not practice, then *Rom.* 1.21.21. *Becauſe when they knew God, they glorifie him not as God, neyther are thankfull, therefore God gives them up to uncleanneſſe, thorow the luſts of their owne hearts, to diſhonour their owne bodies betweene themſelves, and to worſhip Idols*; as he dealt with the Gentiles. So in the 2 *Theſſa.* 2.9. *Becauſe they receiued not the love of the truth*; becauſe they heard much, and did not imbrace it, *God gave them up to ſtrong deluſions to beleeve lyes.* See it by experience: when as men play with their knowledge, God gives them up to hereſies. *The Spirit of God will not ſtrive long with them.* God hath commanded us, *not to caſt Pearles before Swine*; and will hee himſelfe doe it? Conſider what yee doe in every doctrine of ſalvation, that is preached to you; yee eyther reliſh it, or not; yee obey it, or diſobey it; yee taſte it, or diſreliſh it: If *yee taſte it not, it is a ſavour of death unto death*; that is, it brings death and leads to hell: if yee ſavour it aright, it brings to heaven. There is no true doctrine,

but

but the not obeying of it bringeth ſomething to your damnation. When the ſavour of Chriſts knowledge is made manifeſt, not receiving it, yee reject it, and it brings a curſe. *Heb.6.7.8. The earth which drinketh in the raine which commeth oft upon it, and brings forth hearbes meete for him by whom it is dreſſed, receiveth a bleſſing of God; but that which bringeth forth thornes and briers is rejected, and is nigh unto curſing, whoſe end is to be burned*: that is, the word is as raine, it makes hearbs and weeds to grow: if hearbs grow, God doth proſper it more: if it fals upon rockes it withers more and more; God doth curſe it. It is not in the knowledge of divinity as in other ſciences: in them yee may neglect a yeare or two, and get it againe; but it is not ſo in this; yee will not be able to returne againe, yee are neare a curſe, yee cannot redeeme it. See what followes in the neglecting of the Word, in the 2 *Chron.* 36. 15. 16. *God ſent his meſſengers riſing up early, &c. becauſe he had compaſſion on his people, and on his dwelling place. But they mocked the meſſengers of God, and deſpiſed his Word, and miſuſed his Prophets, untill the wrath of the Lord roſe up againſt his people, till there was no remedy.* Grace may ſtand with infirmities before they are revealed, but being reveiled the light diſcerneth them. If men refuſe, God indures it not. *Act.* 17. 30. *The times of that ignorance God regarded not, but now take heed, the Goſpel*

*Goſpel being reveiled*; God will beare no longer. Before *John Baptiſt* came, *the Axe was not laid to the roote of the tree*; but as ſoone as *he came, it was*; becauſe then the Goſpel was made knowne; he revealed the truth. When the truth is once revealed, if men doe not then receive it, God indures it not. *Heb.* 3. 13. *To day if yee will heare my voyce, harden not your hearts.* God will not ſtay longer than *this day*. There is a day, (when it is we cannot preſcribe) after which God will not offer grace: but commonly we ſee that men being of the age of diſcretion, & having the way ſhewed, if they neglect it then, they cõmonly periſh. God hath a ſecret time, *The Iewes had their day*; but becauſe *they accounted themſelves unworthy of everlaſting life, Paul did turne from them to the Gentiles, Act.* 13. 46. *Saul* had his day, hee had common gifts and profited not, therefore God forſooke him. So *Iſrael* had their day, but when they neglected it, God bids *Ieremiah not to pray for them*. Conſider what you have heard of the Sacrament, that yee may not abſent your ſelves from it, in the places wherein you are, without weighty affaires, which will excuſe you before God: ſo for the Sabbath; you know it ſhould bee kept; becauſe it is holy; and if it be holy I would aske you this queſtion; whether it bee holy in whole, or in part? If all of it be holy, it is not arbitrary, it muſt be ſequeſtred from common

common uſes. The veſſels of the Sanctuary are ſaid to be holy, becauſe they were not uſed but about holy things: ſo the Temple is holy, becauſe it is a place ſet apart for Gods ſervice: ſo time is holy, when it is beſtowed on holy things, holy thoughts, holy duties; conſider that it is holy, and that every part thereof is holy; and then deny if you can, that it is not to be ſanctified. Some men ſpend their time in idleneſſe and gaming; moſt in drunkenneſſe and diſorder, and not as they ſhould. Yee have heard of mortification; yee have heard the doctrine of changing from death to life; apply them, and take heed how you heare; yee that heard it negligently ſhall grow worſe and worſe.

The ſecond meanes to heare profitably, is that which is ſet downe in the 1 *Theſſ.*2.13. that is, *to receive the Word, not as the word of man; but as the Word of God.* This makes the word of Chriſt effectuall, to heare it as the Word of God: that is, conſider whoſe word it is. Conſider the ground of it, that it proceeds from God who is preſent, God is there and we ſpeake in his ſtead: *God ſpake to the Iſraelits in Mount Sinay*, and would have continued for any thing we know, *yet the people deſired that Moyſes ſhould ſpeake unto them. Wee beſeech you in the ſtead of Chriſt, to be reconciled unto God.* This is of much moment, to heare it as Gods Word: morrall truths may build

you up in morrall vertues, and may be profitable to that purpoſe; but they will not breed ſpirituall life; that the Word onely doth, being received as the Word of God. *John* 6. 65. when as Chriſt demanded of the twelve, *whether they alſo would goe away? Peter made this anſwer; Lord, whither ſhall we goe? thou haſt the words of eternall life.* A man is not a living man, but by conjunction betwixt God and the ſoule: God is to the ſoule, as the ſoule is to the body, he puts life into it, *and is conjoyned to it by his word when* it is thus received.

The Word comming as from God, wee doe that which is commanded us, becauſe God will have us doe it: and then wee doe it ſimply and ſincerely, ſo that God accepts it; Wee receive it as the word of God, it breeds life within us: when we receive it with faith, with full Aſſurance, then it comes from God, then it comes in power and in the holy Ghoſt, and makes us become followers of Chriſt, 1 *Theſſ.* 1. 5. when we receive the Word of God, it workes effectually in us. 1 *Theſſ.* 2. 13. when we receive it as from God with full aſſurance, it begetteth life in us. To live is to have ſence and motion, to be acting: the receiving of the word with full aſſurance, makes us active; the beleeving of it ſets men on worke 2 *Chron.* 25. 5. 6. 10. *When as Amaſiah beleeved that God would not be with him unleſſe hee ſent away*

*away the Iſraelites, then he ſent them away and not before. Caleb* and *Ioſuah* did beleeve, therefore *they followed God conſtantly. Abraham offered up his ſonne Iſaack, becauſe he beleeved God, that he could give him another ſonne, or raiſe him out* of aſhes againe. Let a man be perſwaded that ſuch a thing will hurt him, or that ſuch a thing will doe him good, he doth the one and leaves the other. Receive therefore the Word with full aſſurance, conſider what is delivered, if it be the Word or no; conſider that it which yee heare, is eyther the Word or not the Word, it belongs to me or not. Men take things overly, and are not rooted and grounded in faith, and that makes them heare unprofitably. See then if your particular actions agree with the Word, ſo yee ſhall be rooted in faith; this makes the Word a Word of life.

The third rule and meanes to heare with profit, is that which is ſet downe of the *fourth ground*, in the parable of the ſeed in the eight of *Luke*, the 15. verſe, that is, *to receive the word with honeſt and good hearts; having heard the word to keepe it, and to bring forth fruite with patience.* Heare the Word with honeſt hearts; this is done when as a man is reſolved to practiſe whatſoever God will reveale; when he hath no reſervations or exceptions to himſelfe; when hee is reſolved to practiſe what he heares with an humble heart: being 3

humbled wee will doe this, and not before. The fourth ground was humbled; men will not heare this becauſe they are proud: now pride is an evill diſpoſition in the creature, whereby it exalts its ſelfe above its meaſure: There is this fault in men, they will picke and chuſe in the wayes of God. The laſt ground will onely part with all for Chriſt. *Act.9.* When as *Paul* was humbled, hee then cried out, *Lord what wilt thou have me to doe?* I will doe or ſuffer any thing for thee, and he was as good as his word. So *Act.2.* 32. the *Iewes* being humbled cried out, *Men and brethren what ſhall wee doe?* wee will doe any thing to bee ſaved. So *Act.* 16. 30. *The jaylor being humbled, demanded of Paul what he ſhould doe to be ſaved*; whenas a man is thus diſpoſed, God will teach him, *Pſal.* 25. *God teacheth the humble his wayes*: man himſelfe will doe ſo; if he ſee one willing to learne, he will teach him: *The ſecrets of the Lord are revealed to thoſe that feare feare him*; to thoſe that ſtand in awe of him, and dare doe nothing againſt him: hee reveales his peculiar truths in a peculiar manner to men, thoſe things that are effectuall to their ſalvation: bring therefore humble hearts, ready to obey.

*Obiect.* But you will ſay; we doe obey and practiſe what we doe heare.

*Anſw.* I anſwer, that yee may be deceived as they in the fift of *Deut.* they ſaid they would obey, but

but *God* ſaw that there was another heart in them than what they ſaid: therefore God ſaid; *O that there were ſuch an heart in them, that they would feare me, and keepe my commandements alwayes, that it might goe well with them and their children for ever.* So *Iohanan* and the other Captaines, *Ier.* 42.20. *deſires Ieremia to goe to God, to know his will, and they would doe whatſoever he ſhould ſay, whether it were good or evill.* But *Ieremiah* tels them *that they did but diſſemble in their hearts*; he knew they would not do it. Looke to this in the acts and the effects: what have you done when the Word croſſeth you in your aymes, eſtates, names, friends? if you have diſobeyed it, then *Eze.* 14.4. *the word is made a ſtumbling blocke, and your iniquities before your face, and the Lord will anſwer you according to the multitude of your Idols.* God will anſwer ſuch men according to their comming, as they come with falſe hearts, they ſhall be dealt withall accordingly. Come then with hearts reſolved to practiſe whatſoever is ſpoken, and deſire God to make it effectuall to ſavation.

The fourth meanes to heare the Word, and the voyce of Chriſt profitably, is to lay up what you heare: let it abide with you and continew with you. This rule is preſcribed by Chriſt himſelfe. *Iob.* 15.7. *If yee abide in me, and my words abide in you, yee ſhall aske what yee will, and it ſhall be done unto you*: When yee at- 4

tend to the Word, if yee are affected with it but for the time, it is nothing; except it continue with you it will not profit you; you muſt *doe as Mary did; ſhee layed up all the ſayings that ſhee heard of Chriſt, and pondered them in her heart, Luke* 2.51. The Diſciples often queſtioned of Chriſt, which proves, that they pondered his words in their hearts: So the nobles of *Berea, they ſearched the Scripture*: ſo *Iacob he noted the ſaying of Ioſeph and laid it up*: yee doe not heare thus if you doe but lend your eares for the time, if yee worke it not upon your affections, yee profit not. The reaſon why there is ſo much preaching, and ſo little profit, is for want of this. There are two kinds of ill hearers: the firſt are ſuch as heare as Swine, and trample all they heare uuder feete; the ſecond, ſuch as heare as Dogs, ſnarling at the doctrine: if yee offend in eyther of theſe, yee heare amiſſe. Of all the foure grounds that was worſt which received not the Word. When men heare the Word there is more than a naturall forgetfulneſſe in them, the Divell helpes it. *Iam.* 1.23.29. *He that heares the word, and recals* it not, or practiſeth it not, *is like one that beholdeth his face in a glaſſe, for hee beholdeth himſelfe and goeth away, and ſtraight way forgetteth what manner of man he was*: yee muſt recall it before yee can practiſe it, elſe yee will be like to thoſe that behold their face in a glaſſe, and wipe not away their ſpots.

Be

Be not therefore forgetfull hearers: and for this, firſt recall and repeate what yee have heard when yee are gone. Secondly, practiſe it afterwards; there is a bleſſing promiſed to mindfull hearers, there is a curſe denounced againſt thoſe that are forgetfull. *Ioh.* 13.15. *If yee know theſe things, happy are yee if you doe them*: but there is a curſe for you if you doe not profit; God will make you to heare and will not give you his Spirit. Regard to prize the word if yee will not be forgetfull. *Rom.* 1. 28. *thoſe that did not like to reteine God in their knowledge*, thoſe that did heare the Word and not regard it, *God gave them up to a reprobate ſence*, to an Injudicieuſneſſe, *to doe thoſe things that were not convenient*, not being able to profit by it. The ancient Fathers much profeſſed the repetition of Sermons, and one of them uſed this ſimilitude: A man that comes into a pleaſant garden; he will not content himſelfe with the preſent ſent onely, but he will carry ſome of the flowers home with him; So in a cold day, a man will not be content to heate himſelfe at another mans fire, but he will carry ſome fire home with him to keepe him hot at home. So doe yee when yee come to heate the Word; carry home ſome flowers of it with you, carry ſome fire home with you, to heate and warme your hearts. God regards not flaſhes and moods, and ſuch negligence in performing of holy duties as will not

not warme their hearts. Men are like a Sive in the water: it is full whiles it is in the water, but being taken out of it, it hath nothing; it is not the hearing of the Word of God, or the doing of it negligently that will profit, if yee heare it onely *pro forma*, and negligently: it doth then no good, but it brings Gods curſe upon you. Gods curſe is on many, they grow not in knowledge or grace for want of diligence; wherefore in the 2 *Pet.* 3.17. the Apoſtle *bids us beware leaſt being led away with the error of the wicked, we fall from our owne ſtedfaſtneſſe*: to prevent this, grow in grace, and for this purpoſe grow in knowledge, for then yee grow in grace.

5 The fift meanes to heare profitably, is to prize the Word and the voyce of Chriſt ſpeaking to the heart: pray earneſtly for it that yee may ſeeke it earneſtly at Gods hands, beſeech him to ſpeake to your hearts: your hearing is nothing without this: it is the *great ſheapheard of the flocke* that muſt feede you. It is his Spirit that muſt teach you. Therefore when as you come to heare, pray earneſtly to God to ſpeake unto you by his Spirit. *It is the Spirit that quickneth, Ioh.* 6.63. the Word is ſpirituall, and wee are carnall; therefore wee muſt pray for the Spirit to helpe us for to heare: the Spirit is not beſtowed without prayer. *Actes* 1.14. 15. God promiſed to give his Spirit to his Apoſtles, yet they *continued long in prayers ere*

*he*

*he gave it them*, *Luk.* 11.13. God gives *not his Spirit but to such as aske it*, to such as continue praying, asking and knocking. *David* prayes to God, *to open his eyes that he might see the wonders of his Law*: Men may heare the Word, yet God opens not their eyes without seeking to him. God speakes unto you by his Ministers. *Paul and Apollos are yours*; wee are the Ministers of God for your sakes, for your service: If God open the dore of utterance, it is not for our sakes but yours, that you might seeke the Word at our mouthes and beleeve. *Acts* 14.1. a great company of Iewes and Gentiles beleeved by hearing the Word preached, and receiving of it: *The world receives not the Spirit*, because they seeke it not, *John* 14.17. We in preaching, can doe nothing; it is the Spirit that must doe it. 2 *Cor.* 3.18. wee can shew you the Image of God, but it is nothing to *you if yee be not transformed into the same image from glory to glory*: and it is *the Spirit that must thus transforme you*. Conclude therefore with God in prayer, let not him deny you; one word from him is more then a thousand from us. God fastning his Word upon your hearts it changeth you; without him we preach in vayne.

6 The fixt meanes to heare profitably, is to come with vacuity of minde, free from all things that hinder; *else we sow but amongst thornes*, *Ier.* 4.4. we speak to men prepossessed:

the ſeed fals on fallow ground; we ſpeake to men, whoſe hearts are full of luſt, they have a noyſe of buſineſſe within them; and ſo they heare us not, becauſe their hearts are forepoſſeſſed. The arrowes head being in the wound, it is in vaine to lay plaiſters upon it: therefore *Iam.* 1.24. when as wee come to heare the Word, we are commanded, *to lay aſide all ſuperfluity of naughtineſſe, and to receive with meekneſſe, the ingraſted word which is able to ſave our ſoules.* Doe in hearing the Word as men doe in grafting; cut off all ſuperfluous branches; come with empty minds; attend to the matters of grace. Men who have full ſtomacks God feeds not; *He feeds the hungry, others are ſent empty away*, they are alwayes hearing, but never profiting. I ſhould ſpeake now to Miniſters and people: to Miniſters, that they ſpeake in the voyce of Chriſt, that they ſpeake as he did; *not in wiſedome of words, but in the evidence of the Spirit*; To the people; that they muſt heare them by whom Chriſt ſpeakes: thoſe who have livings to beſtow, ought to beſtow them on ſuch as ſpeake the words of Chriſt; they that want his voyce ought to procure ſuch. Now if ye will not be at coſt for a good Miniſter, it is a ſigne you love your profit above Chriſt. Thoſe that dwell where Chriſts voyce is not, let them remove. *for they ſit in darkeneſſe and in the ſhaddow of death, Eſay* 9.2. If your dwelling be pleaſant

ſant, if you have bitter waters or no waters at all, you will remove: Have not your dwellings then where the water of life is not. If the voyce of Chriſt be the onely meanes to beget life, let men come to it. It is a great fault, men come not to this voyce: hee that came not to the Sacrament, muſt be cut off: What ſhall be done to him that comes not to the Word? Want of the Word preached is a great miſery; therefore David complaineth much of his caſe, *when he was not able to come to the Word. O that I am conſtrained to dwel in Meſech, and to have my habitation amongſt the tents of Keder.* The daily ſacrifice being taken away, it was the *greateſt deſolation that could be*; and can men live there with comfort where the Word is wanting? Is it a duty to come to heare the Word, or it is Arbitrary, to come or not to come? if it be arbitrary, then yee performe but a will-worſhip, when yee heare it; if a duty, then yee muſt heare it conſtantly, and enquire where it is to be had.

*Ob.* But you have excuſes.

*An.* To this I anſwer, ſee how yee can excuſe your ſelves to God: How angry was Chriſt with thoſe *that came not to the marriage*? that is principally meant of comming to heare the Goſpell. It is a deſpyſing of God and his ordinances not to come; it is a contempt which brings forth a curſe, which brings a judgement

that is like the ſinne. *Thoſe that deſpiſe you, deſpiſe me,* ſaith Chriſt; *the word is the power of God to ſalvation*: there is no ſalvation without faith, and there is no faith but by hearing. *Faith comes by hearing: He that heares not you, heares not me,* ſaith Chriſt. Therefore if you heare not this voyce of the Sonne of God, take heed leſt he heare not you at laſt.

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Arma Bella
En Bellona:

# A REMEDY AGAINST COVETOVSNES.

DELIVERED
In two Sermons at *Lincolnes-Inne* the 4.th of May, M.DC.XXIII. vpon *Coloſ.* 3. 25.

BY
*John Preſton* then Bachellor of *Divinitie*, and *Chaplaine* in Ordinarie to the Prince his Highneſſe.

LVKE, 12. 15.
*Take heed and beware of Covetouſneſſe.*

LONDON.
Printed by *B. A.* and *T. F.* for *Michaell Sparke*, at the blue Bible in *Greene Arbor*.
1632.

# A Summe of the chiefeſt points, contained in the Remedy againſt Covetouſneſſe.


*Covetouſneſſe defined, and plainely ſhewed what it is.* page 1, and 30

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*In what ſence, covetouſneſſe is called idolatry.* p. 2

*To ſeeke helpe and comfort from riches or any creature, and not from God alone, is vaine and ſinfull.* ibid

*Covetouſneſſe which is idolatry, is to be mortified.* p. 3 and 46

*The uncertainety of riches.* p. 4, 5

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*Men ſpend ſo much time in ſeeking after riches, and tryfles, that they have no time to ſerve God.* p. 8

*The rich man, may not glory in his riches and wealth.* p. 9

*God can give us comfort without riches.* p. 10


¶ *Ha-*

*Having the creature onely, without the love and favour of the Creator, wee have the huske without the graine, the ſhell without the kernell.* ibid.

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*They that ſeeke their happineſſe in riches and in worldly things, ſeeke it the wrong way.* p.13

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*Bleſſings conſidered without thankfull reference to God, they ceaſe to be bleſſings.* p.17

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*Every one is guilty of this ſinne of Covetouſneſſe, more or leſſe.* p.27

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The

## Collos. 3. 5.

## *And Covetouſneſſe which is Idolatrie.*

Covetouſneſſe which is Idolatry, that muſt be mortified as well as the other earthly members. Now this Covetouſnes is nothing elſe, *but an inordinate and ſinfull deſire eyther of getting or keeping Wealth or Money.* The inordinate luſting after Honours, that is called Ambition; too much affecting of Beauty, is called Luſtfulneſſe; and Luſt is an inordinate affection, which when it propoundeth Riches for its object, is called Covetouſnes, *which is Idolatry.* Now Idolatry conſiſteth in one of theſe three things: Firſt, in worſhipping the true God in a wrong manner, apprehending him as a Creature, giving that to him that agreeth not with him. Secondly, when as wee make the creature a God; that is, by

conceiving it under the notion of a God: so did they who worshipped *Iove*, *Mars*, and those Heathens that worship the Creatures as Gods. Thirdly, when as wee attribute that unto it, which belongeth unto GOD: as to trust in it, to delight in it, to put all our trust and confidence in it: When as wee thinke, that it can performe that vnto vs which God onely can. Now that Covetousnesse is Idolatry, is meant when as wee thinke that Riches can doe that which God onely can doe; as that they can doe us good or evill. 41. *Esay*, 23. *If they are Gods, saith God, let them doe good or evill.* God onely doth good and evill, therefore hee is distinguished from Idols because they cannot doe it. Affections follow opinions, and practise follow affections. *Heb.* 11. 6. *Hee that will come to God must beleeve in him*; None will worship God, unlesse they beleeve that God can comfort them and releeve them in all their distresses: So when men have an opinion that riches and wealth, will yeeld them comfort, bee a strong tower of defence to free them from inconveniences, this makes them to trust in them, and this thought is Idolatry. There are two Points of Doctrine that arise from these wordes: The first, is this.

*Doct.* 1. *That to seeke helpe and comfort from any Creature, or from Riches, and not from GOD alone, is vaine and sinfull.*

The

The ſecond, is this.

*That Couetouſneſſe which is Idolatrie, is to bee mortified.* Doct. 2.

For the firſt; That to ſeeke helpe and comfort from any Creature and not from GOD alone, is vaine and ſinfull: It muſt needs bee ſo, becauſe it is Idolatry. Now in Idolatry there are two things. Firſt, Vanity and emptineſſe: 1. *Corinth.* 8. 4. *An Idoll is nothing in the world*; here it is Vanity. Secondly, Sinfulneſſe, there is no greater ſinne then it. It is extreamly vaine, becauſe wee attribute that to it that doth onely belong to God; To thinke, that if I am well, if I am ſtrong in friends, have a well bottomed eſtate that my mountaine is ſtrong on every ſide, I ſhall not be removed, this is ſinfull and vaine; yee ſhall not live a jot the better or happier for it; A ſtrange Paradoxe, contrary to the opinion and practice of moſt men. If wee conſult with our treaſures, doe not we thinke that if wee have ſuch wealth and ſuch friends, that wee ſhould live more comfortably and happily: there is no man but will anſwer that hee thinketh ſo: But yet my brethren yee are deceived, it is not ſo: It belongs to God onely to diſpenſe of his Prerogatives, good or evill. *A Horſe is but a vaine thing*, ſaith the *Pſalmiſt*, *to get a victorie*: That is, though it bee as fit a thing as can bee in it ſelfe, yet if it bee left to its ſelfe without God, it is but vaine and can doe nothing. So I 1.

may say of Riches and other outward things; riches are vaine, and honours and friends are vaine to procure happinesse of themselves: So Physicke of its selfe is vaine to procure health: without God they are nothing worth: hee that thinkes otherwise erreth. *Luk.* 12. 19. *It was the folly of the rich man that hee thought so; and therefore*, sang a requiem to his soule, *Eate drinke and bee merry, O my Soule, thou hast goods layd up for thee for many yeares*: hee did not thinke himselfe happie, because he had an interest in God and his favour, but because hee had abundance of outward riches: And therefore you see the end of all his happinesse, *Thou foole this night shall thy soule bee taken from thee*, and then what is become of all thy happinesse? Yet such is our folly, that most of us reflect on the meanes and on the Creatures, and expect happinesse from them. But Christ tels us, they will not doe the deed; *This night shall they take away thy soule, and then all the happinesse is gone*. The rich man thought before that he had beene secure as long as his wealth continued with him, that hee needed not to expect any calamity; but now hee sees that he built upon a sandy foundation. David though an holy man, being established in his kingdome, having subdued all his enemies, and furnished himselfe with wealth and treasure, hee thought *that his mountaine was then made so strong that it could never bee mooved*; that *to morrow*

*morrow should bee as yesterday and much more abundant*; but, *no sooner did God hide his face from him, but he was troubled*, *Psal.* 30.7. To shew, that it was not his riches and outward prosperity that made him happy, but GOD onely: So *Daniel*, 5. 23. *Belshazzer* when as he thought himselfe happy, being environed with his Wives, Princes and Servants; when *as hee praised the Gods of silver and the Gods of Gold*, abounded with all outward prosperity and reposed his happines in it, is counted but a foole by *Daniell* for it; *Because hee glorified not GOD, in whose hands his breath and all his ways were*; and therefore hee was destroyed.

These things of themselves will not continue with us, nor yet make us happy. We take not a step to prosperity or adversity, but Gods hand doth leade it. My brethren that heare mee this day, that have heretofore thought, that if yee had such an estate, such learning, such ornaments, and such friends, that then ye were happy; to perswade you that it is not so, it would change your hopes and feares, your griefes and joyes, and make you labour to be rich in Faith and in good workes. It will be very heard to perswade you to this, yet wee will doe what we can to perswade you, and adde certaine reasons which may perswade you to beleve it to bee so, if God shall adde a blessing to them and ioyne the operation of his Spirit with them to perswade you.